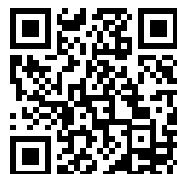


---

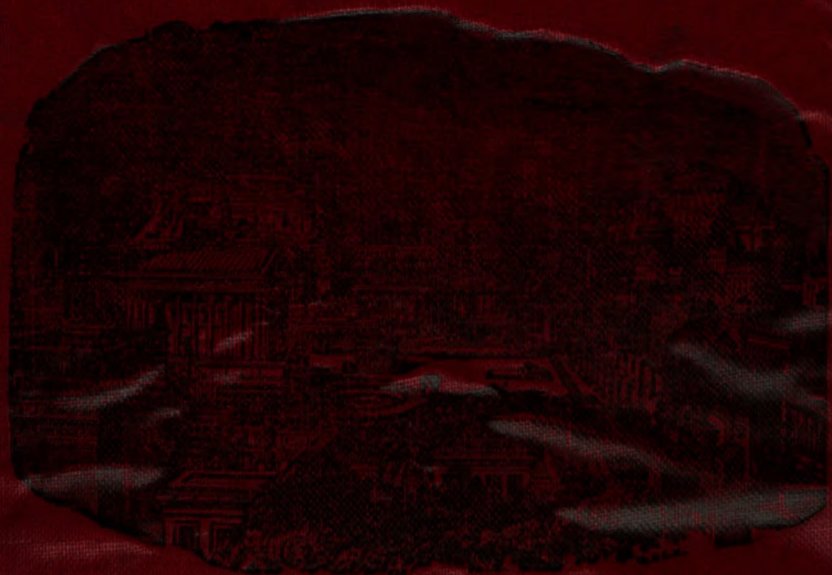
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google<sup>TM</sup> books

<http://books.google.com>



JACOB PRIMMER



IN ROME

NETT 1s. 6s.

Digitized by Google







357

JACOB PRIMMER IN ROME.

*a*

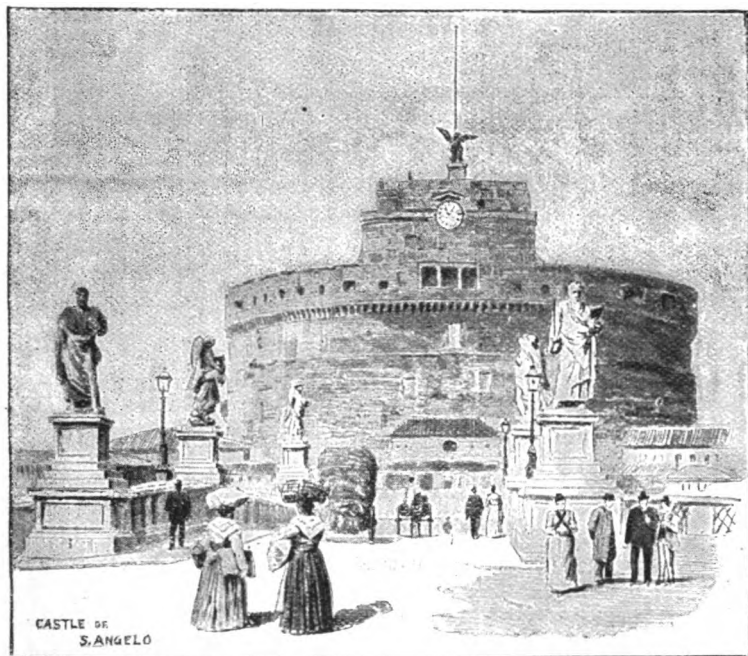






*Yours faithfully,  
Jacob Kummer*

# JACOB PRIMMER



## I N R O M E

*SECOND EDITION*

DUNFERMLINE  
DUNFERMLINE CITIZEN OFFICE

LONDON

J. KENSIT, PATERNOSTER ROW, E.C.  
W. WILEMAN, BOUVERIE STREET, FLEET STREET, E.C.

1898

**PRINTED BY  
COLSTON AND COMPANY, LIMITED,  
EDINBURGH.**

1760  
17

## P R E F A C E.

THE ignorance as to the nature, aims, and plottings of the Papal anti-Christian conspiracy in this country is alarming.

Many in all our churches are being fascinated and bewitched into accepting Popery as Christianity. Ministers of all denominations are foisting on an indifferent sleeping people the blasphemous errors and Pagan ceremonies of the Papacy.

At the request of many friends, the author has penned the following account of what he saw and heard of the superstition, idolatry, and blasphemy of Popery at headquarters in Rome. His one object was to see Popery as it now exists. Since the Pope lost his temporal power in 1870, the Papacy has been forced to modify and curtail her Pagan processions and gorgeous ceremonies. As copious notes were written on the spot of what he saw and heard, what follows may be relied on as being accurate. Authorities are quoted in support of nearly everything stated. It is not of the nature of a guide-book, nor does it profess to be a literary production. It only tells what may be easily verified. In order to ensure accuracy, a friend in the legal profession in Edinburgh, who is thoroughly conversant with the Popish controversy, spent much time in revising every page of the MS., and every sheet has been corrected in Rome by Professor P. Monnetti, the head of

the Gould Home, to both of whom the author tenders sincerest thanks. Several other friends have kindly helped, who are likewise gratefully thanked.

The author has not forgotten the declaration of a leading Edinburgh Ritualist—that the most effective way to overthrow superstition and idolatry is to cover them with irony, ridicule and sarcasm, as Elijah did on Mount Carmel, Isaiah when showing the folly of idolatry (Isaiah xliv.), and the Reformers and Covenanters—because what people laugh at they will never worship.

Earnestly beseeching God's blessing on this attempt to help to enlighten the people of this land, and praying that it may not only prevent many joining that cursed anti-Christian superstition known as Popery, but that it may lead many souls to leave that conspiracy against God and man and cast themselves wholly upon the merits of the Lord Jesus Christ, who offered His life once for all as a sacrifice for the sins of the world, he commends this work to the grace of our Lord and Master Jesus Christ.

DUNFERMLINE, 1897.

## PREFACE TO THE SECOND EDITION

WHEN this work was published, instantly the pro-Popish and Popish newspaper press denounced and poured no end of abuse upon it. Within a week of its publication a furious leader, written by an alarmed Popish editor, appeared in the *Liverpool Daily Post* (July 5, 1897), in which the author was declared to be a Popish Jesuit, who deserved to be thrown into a horsepond and to be tarred and feathered, and the book to be "the most abominable volume ever, in our experience, sent to a newspaper to review." This was echoed by the whole Popish press of this country, and therefore demonstrated that Papists discerned very early that this book was destined to work havoc in the Popish ranks. Its success has been such, that within three months the first edition of 3000 copies has been sold out and a second called for.

So carefully was the volume prepared that not one statement found in it has been called in question. This edition is in every particular identical with the first, only a few typographical corrections being made. One of the earliest copies was sent to the Pope, with the request that any error might be pointed out, as there was not the slightest wish to misrepresent his anti-Christian system. He has found none, or we would have heard of them.

H.R.H. the Prince of Wales graciously acknowledged receipt of a copy of this work immediately he received it.

The Premier, the Most Noble the Marquis of Salisbury, thanked the author for a copy received, and the ex-Premier, the Right Honourable W. E. Gladstone, wrote,—“Dear Sir,—I beg to thank you for your courtesy in sending me your work, and this all the more because you have not been able in all cases to approve of my own sayings and doings.—Yours very faithfully, W. E. GLADSTONE.”

H.M. the King of Italy, who is not a Protestant, but a professed member of the Popish Church, also graciously accepted a copy. The following correspondence taking place :—

“13 CHALMERS STREET,  
DUNFERMLINE, 16th July 1897.

“To His Gracious Majesty the King of Italy.

“MAY IT PLEASE YOUR MAJESTY,—The writer of the accompanying book, *Jacob Primmer in Rome*, has all his life been a humble advocate of Italian unity and the King against the Papacy. As it is the policy of the Vatican to deliberately

misrepresent and grossly slander the present condition of things in your Majesty's dominions, and in all lands, especially in Great Britain, to plot the overthrow of your Majesty's Throne; and as much indifference exists, chiefly through ignorance, as to the real wicked and unscriptural nature of the Papacy, the writer spent nearly six weeks in your Majesty's kingdom in 1895 for the sole purpose of seeing the working of this anti-Christian despotism, and the result of his observations is embodied in this unpretentious volume. The writer humbly asks your Majesty's kind acceptance of the accompanying copy of this small contribution towards Italian unity and exposure of the Papacy.

"I remain, Your Majesty's humble Servant,

"JACOB PRIMMER,

*Minister of Townhill (National) Church of Scotland."*

"Regia Ambasciata d'Italia,

Londra, 21st September, 1897.

"Sir,—I am directed by His Excellency the Minister of the Royal Household to convey to you the gracious acknowledgment of H.M. the King of Italy for the book 'Jacob Primmer in Rome,' recently offered by you to His Majesty.

"In fulfilling this pleasing duty, I beg to remain,

"Sir, Yours faithfully,

"COSTA,

*Italian Charge d'Affaires."*

"Rev. J. Primmer,  
13 Chalmers Street,  
Dunfermline, N.B."

The Italian newspaper *L'Opinione Liberale*, published in Rome, for October 17th and 18th, 1897, gave three and a half columns of extracts and highly commended the work.

*L'Italia Evangelica* of Florence, the official organ of the Free Evangelical Church of Italy, for 13th November 1897, also praised the book, and gave three columns of extracts.

This book is again commended to the grace of the Lord Jesus Christ, with earnest prayers that it may prove a blessing to many.

DUNFERMLINE, December 1897.

## LIST OF ILLUSTRATIONS.

	PAGE
Portrait of the Author, . . . . .	<i>Frontispiece</i>
The Castle of St Angelo, . . . . .	<i>Title page</i>
Modern Rome, . . . . .	15
The Roman Forum restored, . . . . .	17
The Pope murdering his Subjects, . . . . .	20
Papal Christianity, . . . . .	25
English Church—Soldiers on Guard, . . . . .	29
Selling Bibles in Rome, . . . . .	31
Interior of a Popish Chapel, . . . . .	66
St Peter's, Rome—exterior, . . . . .	84
St Peter's, Rome—interior, . . . . .	90
Enthroned above the Worshipped "Altar God," . . . . .	93
The so-called Chair of St Peter, . . . . .	96
The Pope carried in midst of Great Pomp, . . . . .	100
Worshipping the Pope, . . . . .	102
A Pagan Jupiter, . . . . .	107
Henry IV. of Germany at Canossa, . . . . .	114
Veronica's Veil, with Christ's so-called Face, . . . . .	121
The Ritualistic blasphemous Mass, . . . . .	124
The Last Supper, by Leonardo da Vinci, . . . . .	125
The Mamertine Lower Dungeon, . . . . .	140
The Aberdonian in Rome, . . . . .	143
Copy of the Picture of the Bambino, . . . . .	146
Worshipping the Bambino, . . . . .	147
The Column of Phocas the Assassin, erected by Pope Boniface III., . . . .	152
The Coliseum, . . . . .	154
Skulls, Bones and Mummies of Capuchin Friars, preserved in their Convent in Rome, . . . . .	166
The "Holy" Stairs—Scala Santa, . . . . .	169
The Confessional, . . . . .	176
Italian Martyrs, . . . . .	182

	PAGE
Pope carried Shoulder High, . . . . .	195
Inquisition in Rome, . . . . .	206
Female before the Inquisition, . . . . .	210
Tortures used in the Inquisition, . . . . .	213
Crucifixion with the Head Downwards, . . . . .	214
Iron Virgin—Open and Shut, . . . . .	216
Kissing St Peter's Toe—Old Jupiter, . . . . .	217
The Pantheon previous to 1870, . . . . .	231
The "Holy House" of Loreto in the Clouds, . . . . .	240
The "Holy House" Flying through the Air, . . . . .	242
Map of the Translation of the "Holy House," . . . . .	243
Marble Screen, Enclosing Santa Casa, standing under Dome, . . . . .	245
Inside of the Marble Screen, . . . . .	246
The Idol of the Place, . . . . .	250
Good Friday—The Cross Worshipped on, . . . . .	275
—Worshipping and Kissing the Cross, . . . . .	276
Worship of Old Jupiter by the Pope, . . . . .	283
Cross with Relic of the so-called Real Cross, . . . . .	295
Interior of the Sistine Chapel, . . . . .	296
St Bartholomew's Massacre, . . . . .	302
Massacre of St Bartholomew, . . . . .	304
The Bartholomew Massacre at Paris in 1572, . . . . .	306
The Murder of Admiral de Coligny, . . . . .	309
Papal Medal, struck on the St Bartholomew Massacre, . . . . .	311
Armenians Massacred by the Turks, . . . . .	312
Torture of the Pulley, . . . . .	321
Popish Intolerance—Knocking off the Hat, . . . . .	333
The Bible weighed against the Pope and Tradition, . . . . .	340
Naples and Vesuvius, . . . . .	341
Popish Picture of Purgatory, . . . . .	347
The Priest as God in the Immoral Confessional, . . . . .	354
Gate of San Nicolo, Florence, . . . . .	386
Galileo before the Inquisition, . . . . .	395
Worshipping at the Shrine, . . . . .	404

## CONTENTS.

	PAGE
Introduction, . . . . .	1
Off for Rome, . . . . .	2
First Adventure, . . . . .	2
Three Puseyite Nuns, . . . . .	3
The Railway Journey, . . . . .	4
Turin, . . . . .	5
The Churches and Idols, . . . . .	6
Indulgences, . . . . .	7
Christ's Winding-Sheet Swindle, . . . . .	8
The Wafer Miracle, . . . . .	9
The Snorer silenced, . . . . .	10
Genoa and its Guardian Idols, . . . . .	10
Discussion—Are Papists Idolaters ? . . . .	11
—It is the Image that is Worshipped, . . . .	12
The Campagna, . . . . .	13
Rome at Last, . . . . .	14
Pagan and Modern Rome—a Contrast, . . . .	16
Contrast—Rome under the Pope and King, . .	17
Machiavelli on the Italian Priesthood, . . . .	18
Luther on the Wickedness of Rome, . . . . .	18
Rome under the French, . . . . .	19
Mazzini on Papal Tyranny, . . . . .	19
Canon Townsend on Papal Intolerance in 1851, . . . .	19
The Pope murdering his Subjects—a Contrast, . . . .	20
Dr Wylie on the Pope's Rule in 1852, . . . . .	21
Dean Alford—Popery a Villainous System, . . . . .	22
—Robbers and Murderers, . . . . .	23
—Rome the Resort of the Dregs of Mankind, . . . .	23
—Extinguish the Temporal Priestly Power, . . . .	24
Contrast—Primitive and Papal Christianity, . . . .	24
Leo XIII. claims to be equal with Christ, . . . .	24
Mr Wm. Chambers on Rome in 1862, . . . . .	26

	PAGE
Signor D. Silvagni on Popish Corruption, . . . . .	27
—Outrages and Murder, . . . . .	27
—Changes effected in Twenty-five Years, . . . . .	28
No Protestant Church in Rome before 1870, . . . . .	28
Free Church of Italy—Rôme's Malice, . . . . .	30
The Bible not tolerated in Rome under the Pope, . . . . .	31
The Romans reject the Pope, . . . . .	32
Rome worse under the Popes than under the Kings, . . . . .	33
Testimony of Lord Macaulay, . . . . .	34
—Dr Arnold of Rugby, . . . . .	34
—The Right Hon. W. E. Gladstone, . . . . .	35
Rome after being the Capital for Twenty-five Years, . . . . .	36
Ancient Rome has disappeared, . . . . .	37
The Papacy is the old Tyranny, . . . . .	38
Signor Crispi's Patriotic Speech, . . . . .	38
C. W. L. Alden, American Consul-General, on the Pope, . . . . .	39
The Bishop of Limerick on Rome, . . . . .	40
—Persecution, . . . . .	41
—Education, . . . . .	42
—Letter to <i>Scotsman</i> , . . . . .	43
—Italian Freedom to be overthrown, . . . . .	43
Pastor Dr Prochet interviewed, . . . . .	44
—Pope and Italy, . . . . .	44
—Political Parties, . . . . .	44
—Troubles in Sicily, . . . . .	45
—Indifference as to Religion, . . . . .	45
—Priests and the Pope, . . . . .	45
—Immorality, . . . . .	45
—Schools, . . . . .	45
—Popish and Prelatic Schools in Scotland, . . . . .	46
—Italians in America, . . . . .	47
—Protestantism, . . . . .	47
—The Waldensian Church, . . . . .	47
—The Scotch Ritualists, . . . . .	47
—A. K. H. B., . . . . .	48
—Nunneries and Monasteries, . . . . .	48
—Popery and Superstition, . . . . .	49
Miss Prochet on Protestantism, . . . . .	49
Pastor J. E. Thomas of Bible Society Interviewed, . . . . .	49
—Waldenses, . . . . .	49
—Free Church of Italy, . . . . .	50
—Monasteries and Nunneries immoral, . . . . .	50
—Priests immoral, . . . . .	51

# Contents

xiii

	PAGE
Pastor J. E. Thomas interviewed—Churches and Priests, . . .	51
—Peter and Paul crowned, . . . . .	51
—Immorality, . . . . .	51
—Education, . . . . .	52
—Ex-Monk and ex-Nun Teachers, . . . . .	52
—Evangelisation, . . . . .	52
—Six Hundred Women in the Vatican, . . . . .	52
An Ecclesiastical Don Juan, . . . . .	53
Pastor Dr J. G. Gray, Presbyterian, interviewed, . . . . .	53
—Processions, . . . . .	53
—Education, . . . . .	54
—Evangelisation, . . . . .	54
—Crime, . . . . .	54
The British Consul interviewed, . . . . .	54
—The Vatican and the Government, . . . . .	55
—Rome under the King, . . . . .	55
—Administration of Justice, . . . . .	55
—Crime, . . . . .	55
—Immorality, . . . . .	56
—Indifference, . . . . .	56
—Monasteries and Nunneries, . . . . .	56
—Education—Schools, . . . . .	57
—Beggars, . . . . .	57
—How the People live, . . . . .	57
—The People and the Papacy, . . . . .	57
Visit to the British Embassy, . . . . .	57
—The Pope ignores the Embassy, . . . . .	58
—The Pope a Powerful Sovereign, . . . . .	58
—Shall Britain have an Ambassador at the Vatican? . . . . .	59
—The Duke of Norfolk and Lord Halifax ignore the Embassy, . . . . .	60
Visit to an Italian National School, . . . . .	61
—No Corporal Punishment, . . . . .	62
—The Teachers and Discipline, . . . . .	62
—The Crucifix and Portrait of King, . . . . .	63
—Prayer, . . . . .	63
—Religious Instruction, . . . . .	64
—Modern Improvements, . . . . .	64
—Feeding the Children, etc, . . . . .	64
—The Popish Schools, . . . . .	65
Interior of a Popish Chapel, . . . . .	66
Popery tried by the Bible, . . . . .	67
Rome—its Churches, Relics and Idols, . . . . .	70
Priests and Monks, . . . . .	71

	PAGE
Sabbath in Rome, . . . . .	129
High Mass in St Peter's, . . . . .	129
Preaching Antics, . . . . .	130
The Collection, . . . . .	130
Mass finished, . . . . .	131
Grand Exhibition of Relics, St Peter's, . . . . .	132
Old Jupiter again, . . . . .	132
The Priesthood of the Papacy—Immoral, . . . . .	134
Presbyterian Church Service, . . . . .	136
Visit to the Churches, . . . . .	137
No Drunkard met with, . . . . .	137
Trajan's Column—Paganism and Popery, . . . . .	137
Adventure in the Mamertine Prison—A Fall down the Stair, . . . . .	138
Indulgenced Chapel, . . . . .	142
Aberdonian in Rome, . . . . .	143
Indulgences—Mamertine Prison, . . . . .	144
The Bambino, . . . . .	145
—Worship of Idol at Christmas, . . . . .	148
—Child Preachers, . . . . .	149
—Origin and History of the Idol, . . . . .	149
—The Bambino to be crowned, . . . . .	151
The Column of Phocas—Papal Supremacy, . . . . .	151
The Coliseum, . . . . .	153
The Indulgenced Cross, . . . . .	155
The Beggar Saint, . . . . .	155
The Appian Way and the Three Taverns, . . . . .	156
Ruins of Temple of Jupiter, . . . . .	157
Vestal Virgins buried alive, . . . . .	158
Was Peter ever in Rome? . . . . .	158
The Church of Domini quo Vadis, . . . . .	159
Catacombs of St Sebastian, . . . . .	159
Mary the Saviour from Hell, . . . . .	161
Indulgenced St Cross, . . . . .	162
Stations of the Cross, . . . . .	163
Inside a Franciscan Monastery, . . . . .	163
Relics of Peter's Knees or Simon Magus's Tumble, . . . . .	164
Papal Court out of Rome for Seventy-two Years, . . . . .	164
Capuchin Cemetery—Skulls and Bones, . . . . .	165
Mary, Queen of Angels and Martyrs, . . . . .	167
Pilate's Stairs—Scala Santa, . . . . .	168
—History of the Holy Stairs, . . . . .	170
—The Self Torture, . . . . .	170
—Luther and "The Just shall live by Faith," . . . . .	171

# Contents

xvii

	PAGE
Pilate's Stairs—Scala Santa—The "Holy Stair's"—Inherent Merit,	171
—Measurement of the Stairs,	171
—The Climbing described,	172
—The Holiest Place on Earth,	173
—Relics in this Chapel,	173
—Idolaters rebuked,	174
St Maria Maggiore,	174
The Pope and St Bartholomew's Massacre,	175
The "Holy Manger of Bethlehem,"	175
Miraculous Madonna, by St Luke,	175
Pagan Pillar and Mary—Cannon and Cross,	177
Confessional,	177
Besieged by Beggars,	178
Attempt to enter a Nunnery,	178
The Churches,	179
Priestly Beggars,	180
Church of the Jesuits,	180
Ignatius Loyola's Tomb,	180
Miracle-Working Madonna,	181
Italy and her Martyrs,	181
Giordano Bruno, Martyrdom of,	183
Pompey's Statue,	185
Cross the Hope of the Righteous,	185
Greatest Miracle - Working Madonna in Rome—St Agostino	
Church,	185
The Idolaters at their Devotions,	187
The Votive Offerings,	188
The Latest Miracle,	189
The Idol's Tiara and a Monkish Trick,	190
St Peter's Holy Chains,	190
Images of Mary, Christ and Moses,	191
Anniversary of Pope Sixtus I.,	192
Vatican Palace,	192
The Pope in his Glory,	192
Quirinal Palace,	193
The Pope in a Coach and Six,	193
Kissing the Pope's Toe,	194
The Pope entertains British Bluejackets and Officers at the Vatican,	194
The Pope as God seated on a Throne,	199
The Papist's two Gods—Pope and the Wafer,	199
The Cardinals,	200
Second Attempt to see the Pope,	200
Italian Soldiers watch the Pope,	202

b

	PAGE
<i>Modern Society</i> on the Author and the Pope, . . . . .	202
Vatican Museum, . . . . .	203
Vatican Gardens, . . . . .	203
Inquisition of Rome, . . . . .	203
—It still exists in Rome, . . . . .	203
—To be set up in Great Britain, . . . . .	204
—Inside the Gates, . . . . .	205
—Papists deny the Crimes, . . . . .	207
—Crimes dragged into the Light, . . . . .	207
—Revelations of 1848, . . . . .	207
—Tortures of the Inquisition, . . . . .	213
—Crucifixion with the Head Downwards, . . . . .	215
—The Iron Virgin, . . . . .	215
Old Jupiter's Toes—a Child horrified, . . . . .	218
Baptism in St Peter's, . . . . .	219
Jesuit Preaching, . . . . .	220
High Ceremonies, . . . . .	220
Passion Week—Spectacular, . . . . .	221
Palm Sunday, . . . . .	221
Christianised Paganism, . . . . .	221
Palm Sunday in St Peter's, . . . . .	222
—Worship of the Palms, . . . . .	223
—Palms trampled under Feet, . . . . .	224
—Passion dramatised, . . . . .	224
Holy Stairs—Great Struggle, . . . . .	226
Dramatic Performance, . . . . .	226
Priest preaches the Place almost Empty, . . . . .	228
Fishing-Rod—Sins forgiven and Purgatory emptied by a Cardinal with a, . . . . .	228
—Kissing the Cardinal's Big Toe, Irish Priest, . . . . .	229
—Idolaters' Faces—a Study, . . . . .	229
Pantheon and its Idols, . . . . .	230
—Popish Gods and Goddesses, . . . . .	231
What if Paganism has never fallen? . . . . .	232
Silly Girls deluded by Rome, . . . . .	233
Galileo triumphs, . . . . .	233
Gregory I. and Perversion of England, . . . . .	233
Prayer to Gregory I., . . . . .	234
Devout Priest, . . . . .	234
Holy Table of St Gregory, . . . . .	235
Monks training Boys, . . . . .	235
Christ's so-called Footprints in Marble, . . . . .	235
Beggars on the Appian Way, . . . . .	237

# Contents

xix

	PAGE
Revelling among the Relics, . . . . .	237
Idols flanked by Money Boxes, . . . . .	238
Holy House of Loreto, . . . . .	239
—A Fraud, . . . . .	247
—"A But and a Ben," . . . . .	248
—Said to stand on Nothing, . . . . .	248
—The Great Idol, . . . . .	249
Church of St Pressede—Filthy Idol, . . . . .	251
—Relics, . . . . .	251
—Pillar of Flagellation, . . . . .	254
—Madonna and Money Box, . . . . .	255
—Disgusting Idol in the Well, . . . . .	255
St Anthony and blessing of Animals, . . . . .	256
—Preaching to Fishes, . . . . .	257
Doctors in Rome, . . . . .	258
Begging Monks, . . . . .	259
Hospitals, . . . . .	259
Tenebrae—Drama, . . . . .	259
Fishing-Rod forgiving Sin Farce, Another, . . . . .	261
Relics in St Peter's, . . . . .	262
Burial of the Papist's God—Holy Thursday, . . . . .	262
Blessing of the Oil, . . . . .	263
Funeral of the Wafer-God, . . . . .	263
Nude Idols, . . . . .	265
Washing the Feet of Beggars, . . . . .	266
Visiting the Sepulchres, . . . . .	266
Real Funeral, . . . . .	267
Holy Stairs—Boy Christ and Money Box, . . . . .	268
—Climbing by Substitute, . . . . .	270
—Pilgrim who boiled his Pease, . . . . .	270
Washing of High Altar—St Peter's, Lustration or, . . . . .	271
Illuminated Churches, . . . . .	271
Good Friday—Awful Idolatry, . . . . .	273
—Worship of the Cross, . . . . .	276
—Lady defends Idolatry, . . . . .	279
Burlesque of the Resurrection, . . . . .	280
A Mass that is no Mass, . . . . .	281
Tearing down the Show, . . . . .	282
Lecture in front of Old Jupiter, . . . . .	282
Old Jupiter worshipped by the Pope, . . . . .	282
Three Hours' Agony, . . . . .	283
The Pope muzzled, . . . . .	283
Tenebrae and Miserere in St Peter's, . . . . .	284

	PAGE
The Three Hours in St Marcello, . . . . .	285
New Fire and Pascal Candle, . . . . .	285
Blessing of Water, . . . . .	286
Ordination of Sub-Deacons, Deacons and Priests, . . . . .	287
Easter Sunday—St Peter's, . . . . .	289
Relics, Exhibition of, . . . . .	291
—Maggiore, . . . . .	291
—Lateran, . . . . .	292
—Maggiore, . . . . .	293
Sistine Chapel—Vatican, . . . . .	295
—Last Judgment, . . . . .	298
—Frescoes condemn Popery, . . . . .	299
—St Bartholomew Massacre, . . . . .	300
—The Pope carried by Four Women, . . . . .	300
—Henry IV. before Hildebrand, . . . . .	301
—St Bartholomew Massacre, . . . . .	301
Armenians massacred by the Turks, . . . . .	311
Vatican Gallery—Immaculate Conception, . . . . .	314
Pope anti-Christ—exalted, . . . . .	315
Paganism triumphs over Popish Christianity, . . . . .	315
Ludicrous Pictures—Vatican, . . . . .	316
Priests angling with Fishing-Rods, . . . . .	316
Fair—Fortune-telling, . . . . .	317
Lotteries, . . . . .	317
Pagan Priests, Altars, Nuns, . . . . .	317
Pope anti-Christ—exalted above the Altar, . . . . .	318
Castle of St Angelo—Inquisition, . . . . .	319
Jews, Papacy and the, . . . . .	322
Vatican Library, . . . . .	323
Pope's State Carriages—Symbols of the "Beast," . . . . .	323
Images—Mariolatry, . . . . .	324
Nun prostrate within Iron Bars, . . . . .	324
Image that spoke to St Gregory—Indulgence, . . . . .	325
Superstition—Inscriptions in St Peter's, . . . . .	326
Madonna by St Luke, . . . . .	328
Relics—Church of St Cross of Jerusalem, . . . . .	329
Last Day in Rome, . . . . .	332
Popish Processions in Rome prohibited, . . . . .	332
Vatican Printing Office, . . . . .	333
Letter to Sir Henry Campbell-Bannerman, Minister for War, . . . . .	334
Gould Home, . . . . .	335
Sects in Rome, Evil of the, . . . . .	336
Rome's Contempt for the Wafer-God—Raising the Wind, . . . . .	336

# Contents

XXI

	PAGE
Absurdity and Blasphemy of Idolatry, . . . . .	338
The Bible weighed against the Pope and Tradition, . . . . .	339
Naples, . . . . .	341
Beggars, . . . . .	342
Waxwork Idol Temples, . . . . .	343
Idols of Mary in Gorgeous Ball Dresses, . . . . .	344
Images of Christ and Saints, . . . . .	345
Purgatorial Fires—a Sight of Purgatory, . . . . .	346
Rome's Picture of Purgatory, . . . . .	347
Worship of the Miraculous Crucifix, . . . . .	348
Waxwork Idols, . . . . .	349
Cathedral and St Januarius, . . . . .	350
The Invisible Thorn, . . . . .	351
Priest and the Antique—Money, . . . . .	352
Beggars again, . . . . .	352
Confessionals and the Priests, . . . . .	353
Miracle of St Januarius's Blood, . . . . .	355
St Januarius's Miracles, . . . . .	356
Richly Dressed Idols, . . . . .	357
Waxwork Show of Idols, . . . . .	357
Sabbath in Naples—Visit to the Churches, . . . . .	358
Christmas Crib, . . . . .	360
Sabbath, . . . . .	361
Souls in Purgatory—a Fiery Scene, . . . . .	361
Popish Prelate exposes the Beggars, Idols and Purgatory, . . . . .	363
Origin of the Penny in the Slot, . . . . .	365
Papists' Great Goddess, . . . . .	366
Beggar lifts a Collection in a Church, . . . . .	367
Waxwork, . . . . .	367
Miraculous Crucifix, . . . . .	367
Dumb Show—Masses, . . . . .	368
Magician outside the Churches, . . . . .	368
Idolatry and Irreverence, . . . . .	369
Speaking Crucifix, . . . . .	369
Money <i>versus</i> Devotion, . . . . .	369
Priest eating his God—Cannibalism, . . . . .	370
Miraculous Painting, . . . . .	371
Praying Monk rising up into the Air, . . . . .	371
Exposition of the Blessed Sacrament, . . . . .	371
Presbyterian Church, . . . . .	371
Mount Vesuvius, . . . . .	372
No Sabbath in Naples, . . . . .	372
Bay of Naples, . . . . .	372

	PAGE
Pompeii, . . . . .	373
—Paganism and Popery contrasted, . . . . .	374
—Brothels and Nunneries, . . . . .	374
—Speaking and Winking Idols, . . . . .	375
—Heathen Temples and Altars, . . . . .	376
—Some of the Victims of the Catastrophe, . . . . .	377
—Incidents, . . . . .	378
—Immoral and Voluptuous City, . . . . .	379
Mount Vesuvius, . . . . .	380
Naples again—Houses of the People, . . . . .	380
Churches and Idols, . . . . .	380
Museum, National—Mariolatry just Paganism, . . . . .	381
Idols from Pompeii, . . . . .	381
Remains from Pompeii, . . . . .	382
Confiscated Monastery, . . . . .	383
Funeral and Capuchin Monks, . . . . .	383
Nuns and Prostitutes, . . . . .	384
Bible Society's Colporteurs, . . . . .	384
Octopodes <i>versus</i> the Popish Church, . . . . .	384
Begging Priest, . . . . .	385
Gentlemen Beggars, . . . . .	385
Impressions of Naples, . . . . .	385
Florence, . . . . .	387
Churches—Waxwork Shows, . . . . .	387
St Dominick the Persecutor, . . . . .	387
Waxwork Figures, . . . . .	387
Cathedral, . . . . .	388
High Mass—no Spectators, . . . . .	388
In the Hands of the Sacristan—what He thinks of the Show, . . . . .	390
Grand Procession—Peacock Affair, . . . . .	391
Can you speak English? . . . . .	392
In the Hands of another Sacristan—does not believe in Popish Absurdities, . . . . .	392
Inquisition of Florence, . . . . .	394
Galileo before the Inquisition, . . . . .	394
Collection of Heathen Idols, . . . . .	395
High Mass for the Dead—Deplorable Irreverence and Levity, . . . . .	396
More Pagan Idols, . . . . .	399
Prayers for the Dead, . . . . .	399
Portrait of Christ or Mary painted by God, . . . . .	400
Child Mimics the Priest at Mass, . . . . .	401
Some of the Miracles wrought, . . . . .	402
Italian Protestant Church—Evening Service, . . . . .	402

*Contents*

xxiii

	PAGE
Crib—A Waxwork Show, . . . . .	403
Crowd of Idolaters cleared away for 2½d., . . . . .	405
Remarks on Florence, . . . . .	406
Reflections on Italy, . . . . .	407
Future of Italy and Doom of the Papacy, . . . . .	408
Earthquakes, . . . . .	409
Appendix, . . . . .	413
Pope's Army, . . . . .	413
Intolerance, Popish, . . . . .	414
Turkish Mohammedan Massacres, . . . . .	414



## JACOB PRIMMER IN ROME.

HAVING made Popery the subject of study from boyhood, I naturally had a strong wish to see it in full development where for centuries it had reigned in the midst of darkness, ignorance, crime, murder, superstition and blasphemy. The very mention of Rome conjures up scenes, crimes, despotism and cruelty which have startled the ancient and modern world.

When it got abroad that I was going to Rome, many bade me farewell. "We shall never see you again." "They will not suffer you to live." "You will never come back again." But I knew Papists, although capable of committing any deed for "the sake of Holy Mother Church," to be very cowards. However, I provided myself with a passport, and also with a letter from Sir Henry Campbell-Bannerman, Secretary of State for War, which would serve as an introduction to Her Majesty's Consuls in Italy, if, when I arrived in that land, I found that there was any danger. I also secured a room, in connection with Mr Woolrich Perowne's Educational Tour to Rome, in one of the largest and grandest hotels in Rome—the Hotel Royal—in the Via Venti Settembre, close by the British Embassy and the Royal Palace.

The following is a brief report of what I said to my congregation on the day preceding my departure for what some call "the eternal city," but what I found to be "the infernal city."

"MR PRIMMER'S TRIP TO ROME.—On Sabbath Mr Primmer, in the forenoon, preached from Romans i. 15-17, and in the afternoon from Acts xix. 21, Paul's declaration, 'I must also see Rome.' At the close of the morning service he said that for fully ten years he had had no holiday longer than a week or a fortnight in the year. It had been asked, Would he seek an audience with the Pope? His answer was that he

would as soon seek an audience with the devil, whose representative and vicar the Pope was, and he would get as little good from the one as the other. In all likelihood he would see the old sinner and the superstition, idolatry and blasphemy, etc., he delighted to revel in. As for being frightened for the Papists, in 1882, the murder year in Ireland, he had been taken safely through that priest-ridden land, and it would be the same, if the Lord willed, in Rome. On Monday morning Mr Primmer left for Rome, where he intends spending six weeks."—*Dunfermline Journal*, March 30th 1895.

Monday, 24th March 1895, was cold and wet. Left Dunfermline for London by the 9.20 A.M. train. It was just like going to hold one of the great open-air Protestant Conventicles. Arrived at St Pancras Street Station, London, at 8.45 P.M. Here I was met by my sister. We went to King's Cross Station, where I met with

#### MY FIRST ADVENTURE.

When the train arrived, it hardly stopped a minute. All the carriages were full. It began to move. I threw my large portmanteau into a compartment and got inside, but my sister failing to follow I got out and away went the train with my bag and most of my money. A porter was got and the station-master wired the different stations. In five minutes' time I left for Aldgate Station. Train searched, but no portmanteau. Went to Farringdon Street, then to Aldersgate, Moorgate, etc., for whole two hours. I was convinced God would help me. Once more we went to Moorgate, where a porter told us that "a portmanteau was put out at Farringdon Street." He telephoned and found that it was then at King's Cross. We went there and got it at 11.30 P.M. Here was a lesson in perseverance and also a warning. Had I remembered that "their strength is to stand still," I would have got it by the return train soon after losing it.

Tuesday, 25th March.—On way to train saw a water cart in Mile End Road. It was a square tank. A large bill was pasted on it, "Water free, no gratuities," and painted on the end, "No gratuities." How like the Gospel—"Without money and without price." And how unlike Popery—"You can get nothing without money and paying the price."

I had the following conversation with a 'bus-driver.

B. D.—"One night I was three sheets in the wind."

P.—“Why so many? where were you bound for?”

B. D.—“I had been at a marriage.”

P.—“But that was no excuse.”

B. D.—“When I got out of the house I did not know where I was and lost myself. I hardly ever taste drink now. My father's a Primitive Methodist minister. He wants me to be like himself.”

P.—“What prevents you?”

B. D.—“I do the best I can. When it's my Sunday off I always go to church, which is more than many 'bus-drivers can say.”

P.—“But why not give your heart wholly to Christ, renounce every sin and be converted, placing all your trust in Christ and He will save you?”

What millions of the human race are “trying to do the best they can,” but will not accept God's plan and surrender their hearts to Christ alone.

### THREE PUSEYITE NUNS.

Arrived at Charing Cross Station at 9 A.M. Three Ritualistic Church of England nuns fussing about. They are going to Rome, but they have been there and at the Pope's feet in spirit already. They were dressed like Popish nuns. Their dresses were of black serge kilted up with hooks; over these they wore rough, black tunics with large buttons. Round their necks were big, white bibs, while long, black veils hung down their backs. The names of these imitations were Sister Ellen, Sister Winifred and Sister Madoline. The Papists had better guard themselves against all such by adopting some trade-mark and having themselves labelled “made in Rome.” During the passage from Folkestone to Boulogne, as it was pretty rough, the trio were all upset. At the French custom-house at Boulogne, and again at Modane on the Italian frontier, while the portmanteaus and bags of others were hardly examined at all, theirs were rigorously searched, nearly everything being taken out. The authorities evidently knew that the greatest smugglers are the so-called “holy nuns.” At Paris we had dinner at the station, when these three “self-denying” ones had to have their bottles of wine. They were not teetotalers by any means. Each day at luncheon and dinner there stood the large bottle by the side of their

plate. They never dreamed of asking a blessing, any more than the denizens of the Zoo, at feeding time. Such caricatures of the human race! Not a grain of real devotion or piety in one of them. The black and white toggery they wore was the whole of their religion. I saw them in Popish mass-houses in Rome acting and kneeling just like real Papists, yea, more Popish than the Papists, as they were on their knees with their hands held up to their chins, the palms being pressed together, as you will see in Egyptian and Hindoo idols, while the ordinary Papists sat or stood.

#### THE RAILWAY JOURNEY.

At 2.30 P.M. we left Boulogne for Paris. The sun began to struggle with the clouds and at length it shone forth. Much of the ground traversed is marshy. Windmills are used for raising the water. Large number of willow trees. Many of the houses are very frail. Some appeared to be built of lath and plaster. The roofs of others are thatched. The population is sparse, and the towns passed are not large. Reached Paris at 6 P.M.

We left Paris for Modane at 9.10 P.M. As we passed the military barracks at Chambéry the soldiers were being put through fist drill. This way of settling disputes, although bad, would be preferable to swords, rifles and guns. The scenery here becomes rugged and grand, and through the Alps magnificent and awe-inspiring. Hardly an inhabitant to be seen. It was as if all were dead. The churches are few, small and plain; some have short, tapering spires, no images or crosses could I see on most of them. High up on rocks are small shrines or chapels capable of holding about a dozen persons. In front of old houses and at the corners of some streets are small niches with images.

Reached Modane, 10 A.M., on 26th March. Luggage examined In Papal times we would have had to produce our passports and been put to no end of expense and trouble, and those who had Bibles would have been relieved of them, as the Word of God was not suffered to enter the States of the Church which falsely calls itself Christian. Here we adjusted our watches to Italian time, which is fifty minutes in advance of French time. One

clock gave French time as 10.10 A.M. while another gave Italian time as 11 A.M. Until 1870, instead of being in advance of any nation, Italy was literally no nation. May God through the preaching of the Gospel and her resistance to the vindictive and intolerant policy of the Vatican make her one of the greatest of nations!

We left Modane for Turin at 11.15 A.M. Soon we entered the Mont Cenis tunnel, which was thirteen years in constructing, cost £3,000,000, and is 8 miles long. We took twenty-five minutes to go through it. At nearly every station on the way are soldiers and police armed with swords. High up on the Alps we saw it was snowing. The scenery is magnificent. Saw a large monastery at the top of a high and desolate hill. Only madmen would live in such a place. Believers in the Lord Jesus Christ are to convert the world by preaching the Gospel. Men who shut themselves up in a living tomb, indulge in endless fantastic antics, dress, shuffle, and mutter like ghosts, are universally put down by all sensible men as lunatics, but Papists praise them as saints.

#### TURIN.

We arrived at Turin at 2.20 P.M. and were driven to the Grand Hotel d'Europe, nearly opposite the Royal Palace. It is a magnificent building and is superbly adorned with paintings, frescoes, mirrors, etc. Turin, the capital of Piedmont, is built on the left bank of the river Po, and has 400,000 inhabitants. From 1859 to 1865, a period of six years, it was the capital of Italy. I was struck by the name given to one of the squares, it is so outrageous and blasphemous, "Piazza della Gran Madre di Dio"—"The square of the great mother of God." How awful to speak of the eternal God, who created all things, having a mother. Mary was the mother of the human, but not of the divine nature of the Lord Jesus Christ. Not far from this square we passed a nunnery. The outer gate was being closed by a lay sister. Over the entrance were these words, "Casa SS. Angeli"—"House of the Holy Angels." "Yes," I said, "fallen angels." At the end of the street—Via Monferrato—high up on the side of a house was a painting of the Madonna and Child with two

saints on their knees worshipping them. In front of this picture are a lamp and a number of artificial flowers.

#### THE CHURCHES AND IDOLS.

At the other side of the Po is a large church with a portico of ten columns of granite, about 30 feet in height. It is dedicated to the people and Victor Emmanuel. Over the altar is an image of the Madonna and Child, and an angel holding a great crown over their heads. Christ is invariably represented throughout Italy either as a helpless child on a woman's arm, or a dead body hanging on a cross. Popery ignores the Lord of Glory, but glorifies and exalts and trusts in a creature. Saw in this church twelve women praying before the idols.

#### CHURCH IN VIA GENOVA.

In a side chapel was a large image of the Madonna, lavishly coloured. It is a "miraculous" idol, and therefore one of the large pillars is covered with pictures of visions of the Madonna and the miracles which the idol is said to have wrought. It is pretended that accidents of all sorts have been checkmated, and the victims rescued or healed by its having miraculously appeared.

#### CHURCH OF ST FRANCIS OF ASSISI.

This church is gorgeously decorated, but is seated for only a few. Thirty-four women and eight men were seated fronting a side altar. A woman with a loud, shrill voice was rattling over, at express speed, the Litany, and the people were responding. When she was exhausted, another with a most unmusical, harsh voice took up the vain repetition and dashed along at a similar pace. When she gave in, the first one took up the strain, those present responding. This was a great relief to the priests, who busied themselves arranging the trumpery about the altar. Such vain repetition of prayers is strongly denounced by the Lord Jesus Christ.

We visited several more of the churches. They are close together and very numerous, and some of them very small, with room only for a score of worshippers. Only a handful of women were found in each. Some were kneeling before the idols, while others were wandering about.

THE CATHEDRAL.—Over the door to the left of the main entrance were the words, "*Indulgentia plenaria quotidiana perpetua*."—"A plenary indulgence daily in all time coming." This inscription is found over the principal entrance of hundreds of the churches in Italy. In many instances it is longer, "*Indulgentia plenaria quotidiana perpetua pro vivis et defunctis*."—"A plenary indulgence daily in all time coming for the living and the dead." The Romanist says, an indulgence is a remission of the *temporal* penalty of sins, the eternal penalty of which is remitted in what his Church calls the Sacrament of Penance. The priest claims to be able to save a soul from going to hell, but he is unable, after such a great achievement, to prevent it going into the Pope's prison in the lower world, called Purgatory. It is a place next door to hell, having, the Papists say, fire on the one side and ice on the other. When the soul is well frozen among the icebergs it is pitched by devils into the lake of fire to be thoroughly melted, and then it is thrown back among the ice, and so on through measureless time. So says a Romish saint who claims to have visited this charming region. Discovering the North Pole is not in it after such an excursion! Be it remembered that it is only the best-behaved and most-like-the-Pope Papists who are privileged to get into this awful place of torture. Rome says God sends every soul that is to enter heaven to this very hell for thousands and tens of thousands of years, unless he be a saint or martyr. She says that to those who may escape punishment in hell there is punishment in this place for sins. The former the priest can remit in a twinkling by pronouncing the words "*Ego te absolvo*"—"I absolve thee." But the latter can only be remitted by "prayers, fasting and almsgiving," especially the "almsgiving." Yes, money! money! Masses, too, have great power in delivering souls, but these must be paid for or the soul may roast and freeze away in Purgatory. Self-torture with the "discipline" made of steel, which tears the flesh from the back, and other fiendish implements of torture will also, Papists say, shorten the sojourn among the fires and ice. Now, "a Plenary Indulgence is usually interpreted to mean a remission of the whole temporal penalty due to sin." This is what is offered to those who enter these Popish mass-houses and take part in the performances. But the whole thing is a swindle and a fraud. "The usual conditions of a Plenary Indulgence are, the worthy reception of the

Sacraments of Penance and the Blessed Eucharist, and prayers for the intentions of the Sovereign Pontiff," that is to say, peace and concord among Christian (Popish) princes, the EXTIRPATION OF HERESY, and the exaltation of the Romish Church. Still further, as showing that these notices of Plenary Indulgences daily to every-one who enters and assists the priest in his idolatry, profanity and blasphemy, found outside so many of the Popish churches, are a delusion and deliberate deception, it is stated, "But no Indulgence can be gained except by such Christians as are in a state of grace—i.e., free from mortal sin; and"—mark these words which follow—"it is the more common opinion of spiritual writers, that Plenary Indulgences require, in order to gain them *an amount of perfection* in the mode of performing their conditions *which is by no means common.*" The whole thing is therefore a sham—a barefaced piece of deliberate lying. The Papacy does not care to dispose of her wares unless in exchange for the everlasting money. St Peter's was chiefly built with the money got by the sale of indulgences by Tetzels, Samson, and other Popish thieves and scoundrels. The full title of the high Popish authority I have quoted, and will again quote, is, "Catholic Worship: a Manual of Popular Instruction on the Ceremonies and Devotions of the Church, by the late Frederick Canon Oakeley, M.A."—*With Permission*—London: Burns & Oates, page 50, etc.

#### CHRIST'S WINDING-SHEET SWINDLE.

In company with an earnest minister of the Church of England, Pastor M. B. Saunders, I entered the cathedral. As we were looking about us, a young man came up and asked, "Would you like to see the King's Chapel and relics?" "That we would," I replied. He then led us to a staircase near the high altar and rung an electric bell. We ascended and were met by the sacristan. We ascended to the altar. Just behind it was a strong, long, iron grating or grill, and behind it a long case with glass in front. We saw quite distinctly a long sheet folded, and along it was the full-length picture of a dead man—said to be the impression left by Christ's dead body on the winding-sheet, in which His body was wrapped when it lay in the tomb. The light was dim, but I tried to make something of it. A face was there, and the shape

of a body down to the toes. The sacristan told us it was Christ's winding-sheet, and that He left not only the likeness of His face, but the likeness of His whole body upon it. I said, "Is it real?" Holding up his hands at my daring to doubt the genuineness of this holy relic, and with a look of horror, he exclaimed, "Yes, yes, it's genuine." To have said otherwise was to have destroyed the show. In St Peter's is Veronica's dirty towel, with the so-called face of Christ left on it. Was it to be expected that the roguish and lying priests and monks in Turin would tamely submit to be eclipsed by a holy, dirty, pictorial towel in St Peter's in Rome? Not they. The bigger the lie and the more daring the fraud, the more readily would the gullible Papists gulp it down. They therefore went in for a picture of a whole body, not merely a face. And will it be credited that in more than half-a-dozen other Popish mass-houses in different parts of the world, what each declares to be the very identical holy towel and holy winding-sheet that shrouded the body of Our Lord and Master are on view and are worshipped by Papists? There is no limit to these votaries' credulity and gullibility. In the sacristy we saw prints of this Turin relic on sale for the small sum of half-a-crown!

The sacristan had now to be paid. We had but little knowledge of Italian money, never having seen one coin of it until that afternoon. When in a car, I gave a conductor a piece of nickel coinage just like our shilling. I took it to be a lira or franc, valued at tenpence of our money. He gave us two paper tickets but no change. I demanded the change. He gave me back a penny and demanded a penny from my companion. I asked more. He would give me nothing. I returned him the penny along with another and got back my nickel piece. Well, I gave this piece of money to the sacristan for all his trouble showing us about. That night we discovered that it was only a twenty centesimi piece, worth twopence of our money. Well, it was more than enough for showing us such a barefaced, lying fraud.

#### THE WAFER MIRACLE.

CHURCH DEL CORPUS DOMINI.—On the ceiling we saw three paintings, illustrating one of Rome's "Miracles," namely, the recovery of a piece of sacramental plate which contained the wafer

god. The story goes that it had been stolen by a soldier from a church. When passing the church door the vase fell from the back of an ass and was destroyed. "The wafer ascended into the air, and surrounded by rays of most brilliant light, remained suspended until taken possession of by the bishop who came out to receive it." That's another crammer for the horse marines with mouths or heads elastic enough.

#### THE SNORER SILENCED.

In the hotel I was billeted with a parish minister from Scotland. The bedroom was huge and superbly furnished. There were two beds. He got to bed while I read my Bible. He was soon sound asleep, and his snoring was terrific. The previous night he was in the same compartment of the train with me. He managed most dexterously to get his long legs stretched the full length of the seat, so that there was hardly room for me to sit, far less to stretch out my short legs. I had therefore to content myself with placing my legs on a big portmanteau. I was most uncomfortable, and got little or no sleep. Well, now was the time for adjusting matters. He was snoring, or snorting away like a locomotive. I awoke him. "Look here, this is adding insult to injury. Last night you grabbed my bed, and to-night you are going to grab my sleep. If you're not going to stop snoring, out of the room you go!" It had the desired effect. He was as quiet as a lamb during the night, and I had a refreshing sleep.

#### GENOA AND ITS GUARDIAN IDOLS.

On Thursday, 28th March, we left Turin for Rome at 7.20 A.M. Day dull, cold, and then rain. Country very plain. Apennines seen in the distance. Passed a monastery perched on a high peak. Few monasteries or nunneries to be seen. Passed through many tunnels. Reached Genoa at noon. On the rising ground near the station is a huge Pagan image of a great giant. I was told it was an ancient guardian of Genoa. Long ago he was deposed, and in his stead another idol has had the protection of the city entrusted to it. Over the gateway is said to be an image of the Virgin with the inscription, "They made me keeper of the city," that is, the idol was the keeper of Genoa. They might as well have stuck to the Pagan giant. He might at least have frightened lunatics, but

what could this small idol do? Are Paganism and Popery not identical?

After dinner we resumed our journey. Got our first sight of the great sea, the Gulf of Genoa. The trees were in full foliage. We saw none of this in France. Aloes, orange groves, palms, almond trees in bloom, beans in flower, vineyards and olive groves in profusion. Houses here and there have highly-coloured frescoes in front. Old houses have on the walls niches with idols, just as was common in the days of ancient heathenism.

Arrived at Pisa at 5 P.M. Got a good view of the cathedral and the leaning tower. Neither is very imposing. The latter is disappointing, being only 170 feet in height.

#### DISCUSSION—ARE PAPISTS IDOLATERS?

Two young ladies from the Scottish Highlands, who had travelled with us from Turin, went among friends in another compartment. Those left were four in number, three being ministers. One took exception to my calling Papists idolaters, and the Church of Rome an un-Christian and apostate Church. He denounced me as being most uncharitable. I pointed out that he himself was guilty of uncharitableness in condemning me as uncharitable—that if I was to show charity towards Popery and Papists, he set me a very bad example by having not one grain of charity for me or my principles; that as for the Popish Church being a Church of Christ, he himself, when ordained a minister, had declared that the Pope “is that anti-Christ, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God” (*Confession of Faith*, ch. xxv. sec. 6); that Papists were idolaters, as I had seen thousands of them on their knees before images, and praying to them, and kissing them; that the second commandment said, “THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM”; but this is the very thing the Papists do; that with the heathen kissing the idols was a universal form of worship; and that Job declared, “If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand: This also were an iniquity to be punished by the judge: for I should have denied the God that is above” (Job xxxi. 26-28).

In answer he said that the Romanists do not worship the

image, but the person represented by it, as it is only a help to devotion.

I answered that the heathen, ancient and modern, said the same thing in defence of their idolatry, but that the Word of God was most explicit, "Thou shalt not bow down thyself to them." The Papists really worship the idol, as they prefer one before the others, and lavish honours and jewels and riches on it, and neglect the others. Also that Rome has blotted out the second commandment from most of her catechisms. He could not believe this. I thereupon produced from my bag, "What every Christian must know," with "Imprimatur—Paulus Cullen, Archiepiscopus Dublinensis." At page 5 the following are given as the ten commandments :—

"III. The Commandments of God.

- "1. I am the Lord thy God ; thou shalt have no other God but Me.
- "2. Thou shalt not take the name of the Lord thy God in vain.
- "3. Remember thou keep holy the Sabbath day.
- "4. Honour thy father and thy mother.
- "5. Thou shalt not kill.
- "6. Thou shalt not commit adultery.
- "7. Thou shalt not steal.
- "8. Thou shalt not bear false witness against thy neighbour.
- "9. Thou shalt not covet thy neighbour's wife.
- "10. Thou shalt not covet thy neighbour's goods."

I argued that the fact that Rome has found that she must suppress the second commandment, if Papists are to continue to kneel before and pray to images, proves to a demonstration that Papists are idolaters, and the Popish hierarchy know it.

IT IS THE IMAGE THAT IS WORSHIPPED.

I might have also adduced the following authorities to prove that it is the image or idol itself which receives the whole worship.

The Popish Council of Trent, session 25, decrees as follows :—

"We adore Christ, and venerate the saints whose likenesses these images bear, when we kiss them and uncover our heads in their presence, and prostrate ourselves."

The *Catechism of the Council of Trent* says :—

"It is lawful to have images in the church, and to give honour and worship unto them."

"The images of the saints are put in churches, as well that they may be worshipped" (*Cat. Rom.*, page 3, cap. ii., sec. 14).

*Thomas Aquinas*, whose writings constitute the Pope's Bible, says,—

"The same reverence is to be given unto the image of Christ, and to Christ Himself; and by consequence, seeing Christ is to be adored with the adoration of *Latria*, that His image is to be adored with adoration of *Latria*" (*Tom. Sum.*, pars. iii., ix., xxv., art. 3).

*Bellarmino*, a great Popish authority, holds that—

"Images are not only to be worshipped as they are exemplars, but also properly and by themselves, so as the worship may be *terminated in them*" (*De Imag.*, lib. ii., c. xxi., prop. 1).

*Naclantus*, one of the leaders of the Council of Trent, declares:—

"We must not only confess that the faithful in the Church worship before an image, as some for caution's sake affirm, but we must further confess, without the slightest scruple of conscience, that they adore the very image itself; for, in sooth, they venerate it with the identical worship wherewith they venerate its prototype" (*Op. tom. i. in Epist. Rom.*, c. i., *Lugd.* 1657).

The Popish *Second Council of Nice* (787 A.D.) decreed:—

"We hold that it is necessary to *adore* and salute the image of the Virgin Mary, immaculate Mother of God, also the images of the glorious angels and of all the saints; and if anyone has any other sentiment, and hesitates and doubts respecting the *adoration* of the venerable images, our holy, venerable council anathematises him" (*Actio Septima*, page 900; *Labb. et Coss. Sac. Conc.*, tom. vii. Paris, 1671).

I felt that this debate was an excellent introduction to the awful Pagan idolatry we were about to witness in the city of Rome.

### THE CAMPAGNA.

For many miles around Rome all is a dreary wilderness. Here and there in the midst of the howling waste of brown moss and coarse grass is the wretched hut of the Campagna shepherd. This region was once teeming with life, cities, villages, villas and gardens everywhere, but for hundreds of years it has been a desolation, producing malaria and death, the hunting ground of brigands and murderers. This is what the Papacy did for the land round Rome. The very ground was cursed. Macaulay has traced a striking contrast between the Lothians of Scotland and the Roman Campagna. The Lothians, with a barren soil, ungenial climate, and sullen skies, has been raised to a condition of the highest fertility and prosperity. Evangelical piety has made the population manly and godly. Whereas Popery has made the Campagna a plague spot and a curse. How applicable are the threatening and the promise given utterance to by the Prophet Isaiah, "But the cormorant and the bittern shall possess it; the owl also and the raven shall

dwell in it : and He shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof : and it shall be an habitation of dragons, and a court of owls." But where the religion of Christ prevails, "The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing : the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God " (Isa. xxxiv. 11-13 ; xxxv. 1, 2).

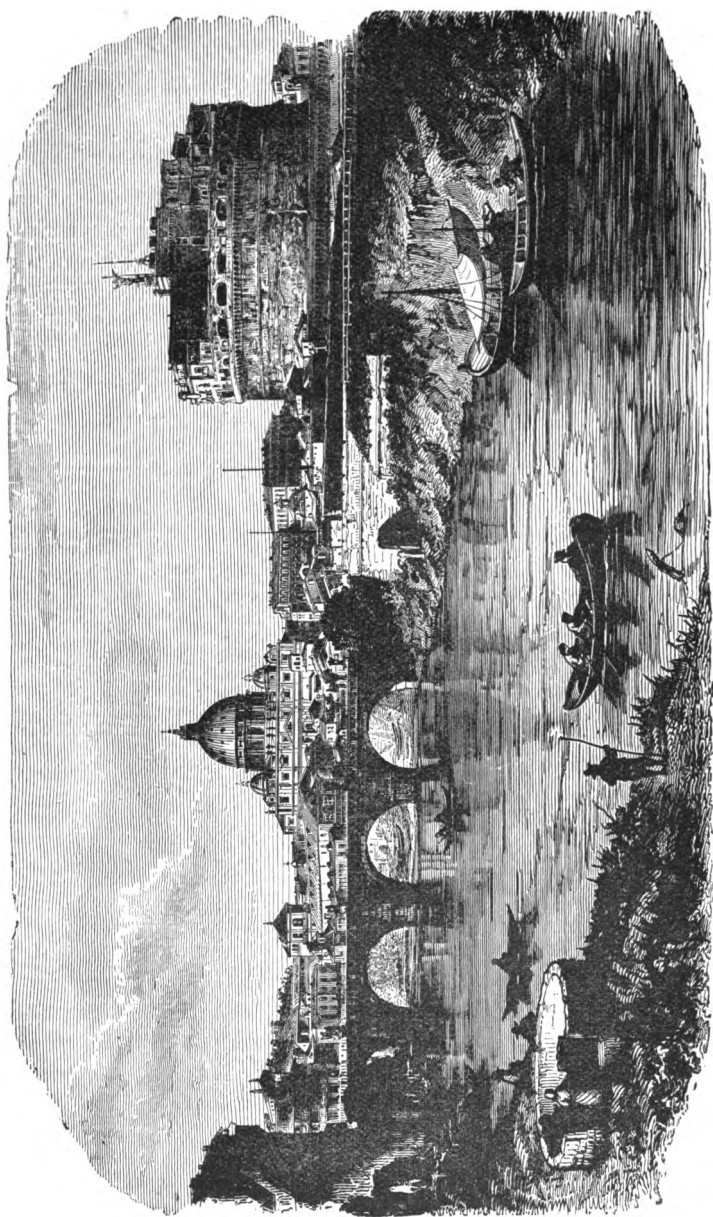
And now at last, under the Italian King, this cursed region is to be turned into a blessing. It is the Popish *Catholic Times* for 30th August 1895 that makes the announcement :—

"RECLAMATION OF THE CAMPAGNA.—The famous stretch of uncultivated country which makes the environs of Rome so desolate-looking, and which bears the reputation of sterility and malaria, is about to be forced into fertility at last. The members of a society of agriculturists, recently formed for the purpose of exploring and studying this barren land, have decided that reclamation is quite possible, and are about to commence operations on a large scale. A trial will be made in the first instance on some land belonging to the Duke Salviati, which will be turned into a model farm. Many other projects are also under consideration, such as the raising of cattle, planting of vines, etc. Should the plan succeed, it is estimated that the hitherto waste Campagna Romana will be a source of great wealth to the city of Rome and the neighbouring towns. It is high time that the people should find other means of livelihood than the casual *foréstiéri*."

Why was this never thought of under the reign of the Popes ? It was dearth, sterility and death that they preferred. Lady Morgan relates that, "On his return to Rome, after the Restoration, the Pope stopped at this villa (Guistiniani) to take refreshments, and bless the land. He stood on the flight of marble steps and, spreading forth his arms, solemnly pronounced a benediction on the pestilential soil, which remains as blasted and pestiferous as before he hallowed it with his prayers" (*Italy*, Vol. II., page 326, ed. 1821).

#### ROME AT LAST.

We steamed into the large railway station at Rome at half-an-hour after midnight. It was lit up with gas, and the outside with the electric light. The great buildings around, the wide



MODERN ROME.

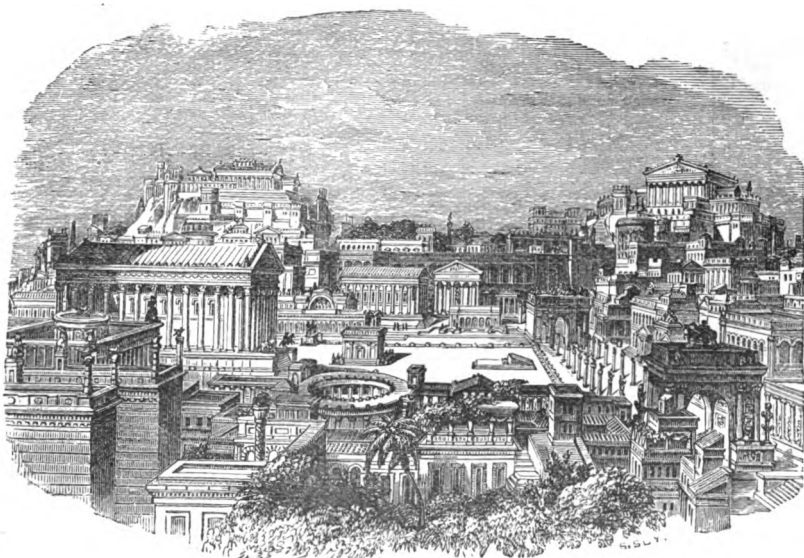
thoroughfares, the tramway lines, the gardens, fountains, and the electric light dumfounded one. I always understood that Rome was a very hell under the tyrannical rule of the Popes. And the Papists, in concert with the Pope and his wicked crew, have for years proclaimed that Rome is now in the possession of devils, and a thousandfold worse than when under the rule of the Pope—a sink of horrid pollution, and the very gate of hell. I was greatly disappointed, or, I should put it, most agreeably surprised. What was visible on our arrival told of a nation rising out of the ashes, and of men who were neither fools nor devils. Carriages were in waiting for us, and we were driven to the Albergo Reale—the Hotel Royal—in the Via Venti Settembre, situated full south on the highest and healthiest part of Rome, close to the English Embassy and the Royal Palace. I was to stay here for a month. It is only a few minutes' walk from Porta Pia, which stands in the place of the old Nomentana gate by which Nero, escaping from his soldiers, who had revolted, fled from Rome, accompanied by a slave. It was through this gateway that the Italian victorious army in 1870 marched when it captured Rome, and put down the cursed and tyrannical rule of the Pope—I hope and pray, for ever. Before retiring to rest, I read a long portion of Paul's epistle to the Romans. I was now in the city where he was a prisoner for two years, where he preached the everlasting gospel that salvation is not of works but of faith in the Lord Jesus Christ, and where he was martyred.

#### PAGAN AND PAPAL ROME—A CONTRAST.

Papists are perpetually boasting of the grandeur and glory of Rome under the Popes. But the less they say on that point the better for them. Under the Papacy, for generations, the city and the surrounding country were a ruin and a wilderness. Whatever greatness the city possessed was derived from the Popes' Pagan predecessors. The ancient temples and basilicas were turned into Popish mass-houses, and the Pagan gods got new names and were worshipped as Popish gods.

The ancient Roman Forum has been excavated and opened up to the gaze of all nations. The Via Sacra is there, and the arches, the rostra, the foundations and pillars of the temples, the pedestals of the idols, etc., are all there. The accompanying

illustration shows what the old Roman Forum was like under the Cæsars. Modern Rome is nothing like it. The ancient Pagans far outstripped the modern Popish Pagans in magnificent and gorgeous temples and shrines, and the enriching and embellishing of Rome. They brought the wealth of all nations into it, whereas the Pope only brings "Peter's pence," which he manages to filch out of the pockets of the ignorant and superstitious of mankind, both rich and poor.



THE ROMAN FORUM RESTORED.

#### CONTRAST—ROME UNDER THE POPE AND THE KING.

Before giving in detail what I saw and heard in Rome, it will be best at this stage to contrast—it is absurd to speak of comparing—Rome under the government of the Pope and under the government of the King. The material is so vast that I can only give a selection. I go back more than three hundred years, when nearly the whole world bowed before the Papacy—the "whore" of Revelation, who sits "upon a scarlet-coloured beast, full of names of blasphemy," "arrayed in purple and scarlet colour, and decked with gold and

## 18 Contrast—*Rome under the Pope and the King*

precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication : and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. xvii. 3-6). The Pope and his myrmidons lay the blame of all his so-called calamities at the door of the Freemasons and the secret societies which are not managed by the Pope's priests. Well, between three and four hundred years ago there were no Freemasons, and all the secret societies were under the power of the Pope himself, and yet Rome was a very hell and continued to be such as long as the Papacy—the anti-Christ of Scripture—held any sway over it. Here are some of my authorities :—

### MACHIAVELLI ON THE ITALIAN PRIESTHOOD.

Machiavelli, one of the most profound geniuses in Italy, and himself a Papist, said, "The greatest symptom of the approaching ruin of Christianity is, that the nearer we approach the capital of Christendom, *the less do we find* of the Christian spirit of the people. *The SCANDALOUS EXAMPLE AND CRIMES* of the Court of Rome have caused Italy to lose every principle of piety and every religious sentiment. We Italians are principally *indebted* to the Church and to the priests for having become impious and profane" (*D'Aubigne's History of the Reformation*, page 54, 1843).

### LUTHER ON THE WICKEDNESS OF ROME.

"It is incredible," says Luther, on his visit to Rome "*what sins and atrocities* are committed in Rome. They must be seen and heard to be believed. So that it is usual to say, '*If there be a HELL, Rome is built above it ; it is an abyss from which all sins proceed.*'" So again he says, "It is commonly observed that he who goes to Rome for the first times, goes to seek a knave there ; the second time he finds him ; and *the third time he brings him away with him under his cloak*. But now, people are so clever that they make the three journeys in one" (*Ibid*, page 54).

ROME UNDER THE FRENCH.

That the wretched government of the Pope made Italy, and especially Rome, what it was, is further demonstrated by the wonders achieved by the French during their brief rule. "When they constituted it, 'the Department of the Tiber,' almost their first act was the formation of an institute of twenty-four professors. The abuses in the administration of justice were at once removed—asylums for assassins abolished—murderers torn even from the altar to receive their punishment—and for the first time in many centuries life began to be safe within the walls of the eternal city." "A pressure—the crushing weight of centuries of religious despotism—seemed to be removed from Rome, and a new life began to be breathed into its people" (*Christmas Holidays in Rome*, by Rev. W. I. Kip, page 264, ed. 1847). There were more excavations and improvements made in a few months than in scores of years under the Popes. The enormous debt was likewise liquidated. But the Pope was brought back and midnight came with him, and also the assassin. All heretical books, the Bible included, were ordered to be destroyed, and the Papal outrages and murders began afresh. And were the throne of King Humbert overthrown and the Pope had the power he covets and cries for, Rome would speedily be turned into a huge slaughter-house. No mercy would be shown. Rome would again become a very hell.

MAZZINI ON PAPAL TYRANNY.

"In Italy nothing speaks. Silence is the common law. The people are silent by reason of terror; the masters are silent from policy. Conspiracies, strife, persecution, vengeance, all exist, but make no noise; they excite neither applause nor complaint; one might fancy the very steps of the scaffold were spread with velvet, so little noise do heads make when they fall" (*Ibid*, page 267).

CANON TOWNSEND ON PAPAL INTOLERANCE IN 1851.

Houses were searched for Bibles and the inmates were thrown into prison. "We hear, too, that the most arbitrary arrests

## 20 *Contrast—Rome under the Pope and the King*

continue. What would we say, in happy England, if one foreign army occupied Westminster and the South of England; and another foreign army occupied York and the North of England; while the Government in London searched the houses of the inhabitants for missals and mass-books, and sent to prison, without trial, the owners of houses which possessed them?" (*Tour in Italy*, page 239, ed. 1851).



THE POPE MURDERING HIS SUBJECTS—A CONTRAST.

"Prove to me, priests of Rome, that Christ ordered your Pope to have a temporal kingdom, to have a temporal monarchy, a temporal authority, to have Ministers of Foreign Affairs, Ministers of Finance, Ministers of Public Works, Legates, Governors and Ambassadors, to have Prefects of Police, murderers of police, ruffians of police, and I will believe with you. Prove to me, priests of Rome—prove to me by the Gospel—that you must have tribunals and sentences—sentences of imprisonment, sentences of hard works, sentences of confinement, sentences of exile, of death—death against your Christian brethren, against your Italian fellow-countrymen, against the true Italian patriots whose only crime was the attempt to free their dear country from Austrian barbarians, from Corsican bayonets, and from the accursed French." — GAVAZZI AT BELFAST.

## Contrast—Rome under the Pope and the King 21

“Christ himself said, ‘The Son of Man is not come to destroy men’s lives, but to save them’ (Luke ix. 56). Christ’s pretended vicar orders twenty-four men to be shot at Senigallia about a month ago; nine more at Ancona, and if Mazzini is to be credited a number more since. These men were killed simply because they sought to be free from the degrading yoke of anti-Christ; and the sentences were executed amidst circumstances of the greatest atrocity. The real nature of this bloody system is clearly indicated in Rev. xviii. 24, where it is said, ‘In her was found the blood of prophets and of saints, and of *all that were slain upon the earth.*’ One would imagine, that if Christ’s ministers were ever to rule over any country, their rule would be broadly marked by the Spirit of Christ” (*Bulwark*, Vol. II., page 163, 1853).

DR WYLIE, AUTHOR OF THE “HISTORY OF PROTESTANTISM,” ON  
THE POPE’S RULE IN 1852.

“Now, he was prepared to maintain, both from general principles and from facts which came under his own observation whilst in Rome, that that government was the most flagitiously unjust, the most inexorably cruel, the most essentially tyrannical government that ever existed under the sun. (Applause.) He was prepared to maintain it, both on general principles and on individual facts, that the Pontifical Government—which was just the Papacy—WAS THE NATURAL, THE UNCHANGEABLE, THE ETERNAL ENEMY OF LIBERTY. (Applause, and shouts of Bravo!) The tyranny of the emperors, of the old despots, take even the worst of them, was not half so grinding as that foul, hag-like tyranny which had squatted down in the Quirinal. He said, in the first place, looking at the whole principles of the system, it was a system claiming infallibility, and so laying the reason, the intellect and the conscience under interdict—it was a system claiming to govern the world, not by God, but as God—(hear)—that it was a system claiming supreme spiritual authority, claiming that directly, and claiming also supreme temporal authority indirectly; and that it had set no limits to its jurisdiction, *which made that jurisdiction to range over heaven, earth and hell.* (Loud applause.) Looking at these principles, he said this, if there was one thing certain, as ascertained

## 22 Contrast—Rome under the Pope and the King

in the whole compass of man's knowledge, it was this, that the domination of the Papacy *was directly incompatible with the enjoyment of a single particle of liberty on the part of any human being.*" When Pio Nono fled, the population of Rome was 160,000, and on his return he soon reduced it to 100,000. "Still you have 20,000 to 40,000 unaccounted for, and where were they? Why, ask any Roman, and he will tell you they were at this hour, those of them who had not been shot, rotting at the bottom of the Pontifical dungeons. (Hear.) He asked a Roman one evening, 'Can you tell me how many prisoners there are now in the Papal States?' 'No,' said he, 'I cannot tell that.' 'Have you no idea?' He replied solemnly, 'God only knows.' He pressed him again. 'Why, the common estimate, which certainly was not an over-estimate, is, *that there are 30,000 in the various dungeons and fortresses of the Pontifical States.*' (Sensation.)" (*Bulwark*, page 164, 1852).

### DEAN ALFORD OF CANTERBURY—POPERY A VILLAINOUS SYSTEM.

"A *good priest* is, as the word is now understood, a *bad Catholic*. The system, as now laid down and now practised, is one of hypocrisy, of extortion, of falsehood, of cruelty. 'The preaching is of cursing and lies;' the practice, such as I shall have to show before this letter is done" (Dean Alford: *Letters from Abroad. Good Words* for 1864, page 469).

No one will dare to accuse the late Dean Alford of being an ignorant enthusiast. His learning is known all over the world. Nor was he a bigot or a fanatic. He lived in Rome. He saw with his own eyes and heard with his own ears. It is not bigotry or fanaticism surely to tell honestly and faithfully what is true and what anyone was able to verify for himself. But in this age of shams and hypocrisy, and bare-faced dishonesty, when a man speaks the truth, all the owls begin to moan, the bats to flap their wings and dart about, the frogs to croak, and the crocodiles to shed copious tears. "Charity! charity!" exclaims the sluggard. "But," exclaimed even a heathen, "Let justice be done though the heavens should

fall." All the sophistry, lying and jesuitry that Papists continually wallow in, will utterly fail to make men who have the use of their brains, their eyes and their ears, believe that black is white, that a lie is truth, that hell is heaven, and that the devil is God Almighty Himself.

#### ROBBERS AND MURDERERS.

"How then does it stand with Rome in point of security and good order? Unquestionably, in both these points, *it is the worst city in the civilised world*. And it is so, not in spite of the honest efforts of its rulers, *but with the connivance*, and, it is much to be feared, often with the *concurrence* of its rulers. Robbery and murder are the commonest occurrences in the streets of Rome; detection, restitution, punishment, are occurrences the most uncommon" (*Ibid*, page 470).

#### ROME THE RESORT OF THE VERY DREGS OF MANKIND.

"Rome, they (the Secret National Committee of Moderate Liberals) urge, has become, by invitation and encouragement of the priestly government, *the resort of the very dregs of mankind*. The guilty, the disaffected, the poltroons who escape the military levies, the reactionary Neapolitans, all find welcome here. It is known for a fact that *priests*, who have been compelled to fly from the kingdom of Italy, not for political reasons, *but for the foulest and most revolting crimes against nature, are harboured and favoured here*. Rome, in its present state, *is a disgrace to Christendom, and a blot upon humanity itself*" (*Ibid*, page 471).

These are correct photographs of the Papacy in every age. It is a den of unclean and devilish spirits. And it is before this conspiracy against God and man that numbers of our ministers are bowing, bringing in her superstitious and blasphemous forms and rites, and transforming our churches into mass-houses, with the nave and transepts for the ungodly people, the chancel for the "holy priests," and the altars and fonts around which they may go through their clownish antics and swindle the people out of their money and their souls. Like these ministers, the leaders of our

## 24 *Contrast—Rome under the Pope and the King*

political parties fawn at the feet and kiss the big toe of this "harlot," so that her slaves may help them into power. Let ministers, churches and nations beware. All who have partaken of the sins of the Papacy will certainly receive of her plagues.

### EXTINGUISH THE TEMPORAL PRIESTLY POWER.

"No man, and no body of men, be they ever so pure in intention and upright in purpose, can cope with the *monstrous evils* consequent upon the temporal priestly power, but must eventually be borne away; either sinking under the current, or swimming with it. Nothing will ever reform Rome, short of the entire extinction of the temporal power of the priesthood. Better any secular misgovernment THAN THE PRESENT HIDEOUS BLASPHEMY AGAINST GOD AND MAN: better any measure of earthly injustice than this assertion of celestial right and perpetration of INFERNAL WRONG" (*Ibid*, page 481).

### PRIMITIVE CHRISTIANITY.

The meek, humble and lowly Lord Jesus Christ rode into Jerusalem without any pomp or show or gold trappings, being simplicity itself. This lowly attitude may well represent Bible and primitive Christianity. The illustration on the opposite page shows the Pope exalted and honoured,—a god on earth—his horse led by Henry II. of England and Louis VII. of France. People bow the knee to him and honour him as the god who alone can save them. How great is the contrast between the Master and his so-called vicar! And such a denial of our Saviour's words, "The servant is not greater than his master."

### LEO XIII.'S BLASPHEMOUS CLAIM TO BE EQUAL WITH CHRIST.

The present Pope, Leo XIII., in his Encyclical Letter, dated 29th June 1896, most blasphemously claims the same power, jurisdiction and honour as Christ Himself. Here are his insolent pretensions, "*What Christ has said of Himself we may truly repeat of ourselves.* 'Other sheep I have that are not of this fold; them also I must bring, and they shall hear My voice' (John x. 16). Let all those, therefore, who detest the widespread irreligion of

our times, acknowledge and confess Jesus Christ to be the Son of God and the Saviour of the human race ; *let those who have wandered away far from the spouse LISTEN TO OUR VOICE. Let THEM NOT REFUSE TO OBEY OUR PATERNAL AUTHORITY. . . . Let such as these take counsel with themselves, and realise that they can in no wise be counted among the children of God, unless they take Christ Jesus as their Brother, AND AT THE SAME TIME THE CHURCH AS*



PAPAL CHRISTIANITY.

The Pope's Entry into Torcy on the Loir; his horse led by Henry II. of England and Louis VII. of France. (See Hume's *England*, vol. i., p. 270, ed. 1762).

THEIR MOTHER," i.e., THE POPE. Here we have anti-Christ, at the end of the nineteenth century, claiming to be equal with Christ, and proclaiming that faith in Christ is insufficient to save unless like faith be placed in this incarnation of all wickedness, whose only apostolic succession is that of Judas and not of Peter.

We have seen what the Dean of Canterbury wrote of Rome in 1864. This earnest man's whole nature was fired through the filthiness of Rome's abominations which he had daily witnessed.

## 26 *Contrast—Rome under the Pope and the King*

All the prophets and apostles and the Lord Jesus Christ Himself spoke plainly and emphatically about sin and sinners. "Ye serpents," said our Lord, "ye generation of vipers, how can ye escape the damnation of hell?" (Matt. xxiii. 33).

We next have a witness who visited and wrote of the same city two years earlier, namely in 1862, the well-known Edinburgh publisher, Mr William Chambers, who was by no means a great Protestant.

### MR WILLIAM CHAMBERS ON ROME IN 1862.

"We were, of course, prepared in some degree for the notorious results of a long period of misgovernment, and for the appearance of the foreign soldiery by which alone the effete fabric of the state is held together. Even the least fastidious can hardly get reconciled to the abject mendicancy, which besets and distracts him at every turn, to the general system of espionage, censorship of the Press, and frequent detention of letters and newspapers, to the scandalous charges and harassing arrangements connected with passports; or to the fact that, independently of the strong patrols of armed and ever-watchful police, about every sixth man he meets is a French soldier. Progress in almost everything, but the fine arts, appears to be either repressed or regarded with indifference. All labour is still performed by the hand." The distaff is used. Clothmakers and dyers spread out their yarn on the streets in the homely fashion of two centuries ago in England. Weaving is executed on small wooden looms. "The baker's oven is behind his counter, as was the case in Pompeii two thousand years since. I had a fancy to visit some of the printing offices, and found that in them, as in every other industrial establishment, the work is performed altogether by the hand. In the printing room connected with the college of the Propaganda there were only six hand-presses, and the impressions slowly executed by them were on coarse, hand-made paper." In the office of the only newspaper printed in Rome all the presses were wrought by manual labour. The number of impressions of the newspaper were said to be seldom above eight hundred copies. In the copy he got there was but one advertisement, and that subscribed by an Englishman. "I was told there was nowhere any steam-moved printing machine; indeed, as far as I could learn, there is no steam-engine of any

kind within the walls of Rome" (*Something of Italy*, by W. Chambers, Edinburgh, page 22, 1862).

This was the so-called chief city in Christendom! the centre of civilisation! And yet everything was then from one to five hundred years out of date!

Our next authority is Signor David Silvagni's work in three volumes—*La Corte e la Società Romana nel XVIII. e XIX. Secolo*. It is ably written, and shows what Rome was one hundred years ago, and what it is at the present day.

#### SIGNOR DAVID SILVAGNI ON POPISH CORRUPTION.

"But in spite of its artistic effect and its profane assumption of holiness, this ancient régime was as corrupt as it well could be. The greatest abominations were hidden under the veil of sanctity; society was rotten to its core; and priests and prelates, princes and people, vied with each other in riotous excess. Many documents relating to the latter part of the eighteenth and beginning of the nineteenth centuries still exist, which contain statements so scandalous, they could not be printed in the present day" (*Rome, its Princes, Priests and People*, by Signor David Silvagni, translated by Fanny Maclaughlin, Vol. I., page 1, ed. 1885).

#### OUTRAGES AND MURDERS.

"That the good old times are not to be very deeply regretted is proved by the fact, stated by a contemporary ecclesiastical author, that no less than ten thousand murders were committed in the Papal States during the reign of Clement XIII., which lasted ten years and seven months, and that four thousand of these occurred in the city of Rome itself, in a population of only a hundred and sixty thousand.

"But the truth is, that the lower orders in Rome, towards the close of the eighteenth century, were frightfully brutal and bloodthirsty, addicted to drink, prone to jealousy, superstitious, credulous, ignorant—in all this strongly resembling their forefathers who lived in the darkest of the middle ages" (*Ibid*, page 21).

Every witness who writes on Rome and the Papal States has

## 28 Contrast—*Rome under the Pope and the King*

the same story to tell of wickedness and crime ; which goes to prove that the Pope, instead of being the vicar of the Lord Jesus Christ—the Prince of Peace—is in very truth the vicar and the very incarnation of the devil himself. Who wonders that Papists hate history as well as the Bible, when both testify so strongly against their crimes and cruelties ? We quote this witness further,—

“Now and then loud cries for help and screams of ‘Murder’ rent the air. Robberies were of constant occurrence. Any woman compelled by dire necessity to venture out after sunset, ran an almost certain chance of being outraged and assaulted, and the patrol of *Sbirri* were frequently coming to blows with the evil-doers and with the *hired assassins* of princes, ambassadors and CARDINALS.” “To watch another poor wretch dangling from the gallows in the Piazza del Popolo, *without having undergone even the form of a trial, or having had a chance of saying a word in his defence*” (*Ibid*, page 13).

“But floggings continued to be administered to men and also to women inside the prisons, and they were not finally abolished there, or in the public schools, until September 1870” (*Ibid*, page 33).

### CHANGES EFFECTED IN TWENTY-FIVE YEARS.

SUPERSTITION.—“Devils in bodily form, spirits returning from the dead, prodigies, miracles of every kind, Madonnas who winked their eyes, Christs who spoke and saints who exuded blood [have] become objects of ridicule rather than of fear.”

“We no longer meet at every turn a crowd of half-intoxicated, lawless people, so ready with their knives if they chance to be displeased, that decent folk are terrified to hear and see them ; nor with women, as bloodthirsty, drunken and lawless as the men who wander about the city, especially on festal days.”

“Now there are hundreds of schools, frequented by the children of the people, and schools of design open in the evening for artisans desirous of self-improvement ; there are orphan asylums for children who have lost their parents, and *crèches* for those little ones whose mothers must leave them to go to their daily work ” (*Ibid*, page 34).

### NO PROTESTANT CHURCH TOLERATED IN ROME BEFORE 1870.

“The Papal power, which, in our own land talked so loudly of toleration, here will not allow the worship of a Protestant within

the bounds of 'the Eternal City,' and almost supported as its people are by the money which the thousands of English scatter among them, it does not permit them even to erect a church in which to meet. Without the walls of the city, just beyond the *Porta del Popolo*, a large 'upper room' has been fitted up for the British chapel, and there *on sufferance* they gather each week. There is no organ, no singing, everything is as plain and simple as possible. Yet never did I so much enjoy the services of the



ENGLISH CHURCH—SOLDIERS ON GUARD.

Church as on this occasion" (*Christmas Holidays in Rome*, by Rev. W. I. Kip, page 49, ed. 1847). It was customary for a priest and policemen to stand at the door of this building and scrutinise everyone who entered. Had an Italian dared to do so, instantly he would have been thrown into the Inquisition. Rome impudently claims universal toleration and also support in Protestant countries, but in return she offers none. Her toleration is that of the rack, dungeon and the stake. How long will Protestants be beguiled and humbugged by such an infernal system?

## 30 *Contrast—Rome under the Pope and the King*

### THE FREE CHURCH OF ITALY—ROME'S MALICE.

While Rome was under the Pope, no Protestant church or school was tolerated within the walls. When Protestants came to Rome and opened places of worship after the entry of the Italian troops in 1870, the rage and malice of old anti-Christ and his blood-thirsty brood knew no bounds. He stamped, and raved, and cursed. However, the good work went on.

The Italian Free Church is an offspring of the Waldensian Church (the true native Waldensian Church), and the number of its members is perhaps one-fifth of that of the older body. It eschews all liturgies, and its form of worship is very much like that of Scotland before Ritualism showed itself. The *Rock* for 8th July 1892 has an article headed,—

“CARDINAL RAMPOLLA AND THE ITALIAN FREE CHURCH.—The Papal Church,” it says, “has again acted in such a manner as to bring a blessing where it meant to bestow a curse. Not very many, perhaps, in Italy, beyond the members of the different Protestant bodies, nor out of Italy, except its own supporters, knew much about the Italian Free Church. But now, thanks to Cardinal Rampolla, the Papal Secretary of State, the attention of all Italy, and of most foreign countries, has been drawn to it. This Church was founded by the celebrated ex-friar, the late Padre Gavazzi, and its adherents are nearly all drawn from the Romish Church.

“Having made great progress of late years, it was found desirable to be able to hold property, both in the shape of churches and of benevolent institutions. For this purpose, in conformity with Italian law, the authorities of this Free Italian Church sent in some time ago a petition to the King, asking to be recognised as an *ente morale*, as the phrase goes. After due consideration, and consultation with the Ministry of Education and Public Worship, the King granted, a few months ago, the desired Royal Decree, which also secured to the Church the name of ‘*The Evangelical Italian Church*.’ The Papal Church having taken to task its own recalcitrant sons who were working for reform within its pale, has now tried its hand at those who do the same work outside.

“Cardinal Rampolla sent into the Italian Government A VEHEMENT PROTEST against the action of the King in granting this decree to an heretical body, thereby placing it on nearly the same footing as the Roman Catholic Church; and he declares that in so doing the King has violated the first Article of the Statuto, or Constitution. The Cardinal has also sent a circular to this effect to the Nuncios at all the principal Courts. Needless to say, the only effect produced is to excite interest in the Protestant cause, and to give it a status in the eyes of the Italian people which it had not before,” etc. This was and is a great blow for Rome, but a glorious triumph for God’s eternal truth.

The cause of our blessed Redeemer is spreading in Italy. What is wanted is that every believer in the Lord Jesus Christ should realise how essential it is that everyone should engage in an

aggressive war against Popery and its horrible offspring—atheism. In addition to the Waldensian Church of Italy and the Evangelical Italian Church, there are other Protestant Churches in Rome—Presbyterian, in connection with the Free Church of Scotland; Dr J. G. Gray is the pastor. Episcopal—Trinity Church; the pastor, I was told, is a very earnest Christian, with no sympathy with Popery. There are other two Episcopal churches—an English one, All Saints, in the Via Babuino. In the lobby a paper is hung



SELLING BIBLES IN ROME.

up exhibiting reasons why the Ritualistic priest renounces the name "Protestant." Here Popery is wallowed in to the disgust of Protestants. There is also an American one in the Via Nazionale. The Wesleyans, the Methodist Episcopalians of America, Baptists and others are actively working for the conversion of souls.

#### THE BIBLE NOT TOLERATED IN ROME UNDER THE POPE.

As long as the Pope reigned in Rome, the Bible was not allowed to enter the Papal States. Of all books in the world it was the most hated by the Pope and his priests. At the frontier, British subjects

## 32 Contrast—Rome under the Pope and the King

were relieved of their Bibles by the Pope's orders. But no sooner was the old fox overthrown and Italy declared a land of freedom, than the Word of God was sold openly in the streets of Rome. I was glad to see the Bible on sale in different parts of the city.

In 1851 Hobart Seymour tried to find a Bible in Rome, but searched in vain. Here is his experience when hunting for God's Word,—

"The ignorance of the population of Italy, both ecclesiastics and laics, respecting the Holy Scriptures, is complete and total. I had heard from one, who had resided ten years at Rome, that one copy of the sacred volume in the language of the people could not be procured, unless in secret, in any bookselling establishment at Rome. The surprise and incredulity with which I heard this statement, determined me to test it, and to judge for myself respecting what appeared so strange an exaggeration. I soon ascertained the address of every such establishment in the city, and commenced my tour of research. I visited in person every shop, and in every shop was informed that they had no copy of the Holy Scriptures in the language of the people. I asked on every occasion why they did not possess so important a book, and on every occasion they replied, *non è permesso*—'it is not permitted'; or, *è proibito*—'it is prohibited.' The result was the fullest confirmation of the statement which was made to me; for I could not obtain a portable copy in the establishment of any bookseller in Rome. I found two copies of Martini's edition in twenty-four volumes, capable of being bound in eight or ten volumes, and at the cost of 105 francs, or above four pounds sterling, equal relatively to six pounds in this country. Under this price, so truly prohibitive, the volume could not be procured, and on suggesting the importation of a cheap and portable edition, the various booksellers stated that the prohibition was designed against the sale of the Holy Scriptures in any cheap or portable form, the object being to prevent their circulation. Indeed, so great was the ignorance as to the nature of the Holy Scriptures, though familiar with their name, that one of the most respectable booksellers there presented to me a copy of Calmet's Dictionary of the Bible, and insisted that it was the Bible itself, and I was obliged to leave his shop without being able to convince him to the contrary!" (*Pilgrimage to Rome*, by H. Seymour, page 220).

### THE ROMANS REJECT THE POPE.

Papists assert that the Pope was a kind, benevolent and merciful ruler; his subjects cheerful, contented and satisfied, poverty unknown, etc., etc. If this be true, how is it that out of 167,548 voters in the Roman provinces, 133,681 voted for the annexation to Italy under Victor Emmanuel, and only 1507 against it? How the people must have loved Papal rule! "In Rome itself, 46 votes only were given for the Pope, and 40,785 for Victor Emmanuel. In the province of Umbria, 380 voted for Pius IX., and 97,075 for the King; 133,807 votes in the Marshes were given

to the King, 1212 to the Pope. These figures (as given in the *Tablet*) speak volumes" (A. Le Lievre, *English Churchman*, 19th September 1895).

#### ROME WORSE UNDER THE POPES THAN UNDER THE KINGS.

"Rome was in a more satisfactory condition before the annexation than it has been since." This is the constant assertion of Papists. It is the easiest thing in the world to disprove this. When I landed in Rome and saw the great buildings, the spacious streets lit up with the electric light, the rows of large shops, the tramcars and omnibuses going in every direction, the railways, the cleanliness and order everywhere, and learned of the comparative absence of crime and murders, it was some time before I could persuade myself that I was in Rome and not in Dublin. The almost total absence of Popish idols at the street corners; not a Popish procession with banners, crucifixes, idols, burning candles, surpliced choir, acolytes waving incense and prelates arrayed in Pagan, idolatrous vestments, to be met with (and yet these are tolerated in the streets of Great Britain in deliberate defiance of the law); the cardinals driving in ordinary two-horse coaches instead of as formerly in princely carriages drawn by four horses; the Pope hiding himself among the 11,000 rooms of the Vatican and refusing to allow even the tip of his nose or his big toes to be seen outside; and the almost desertion of the 400 mass-houses by the entire Roman population, especially the males; all made it difficult to persuade oneself that this was the headquarters of the Papacy. The gates of the bloody Inquisition wide open, with a woman mounting guard instead of the masked Inquisitors; Fort St Angelo, where hundreds and thousands of Italians had been tortured, confined in loathsome dungeons, murdered in cold blood or led forth to martyrdom, instead of being filled with the Pope's brigands and merciless cut-throats, now occupied with the liberty-loving soldiers of free and united Italy. All this proclaimed that Rome had burst the inhuman fetters of the Popes, and had come out of the slimy dungeons where for centuries the Papal Dragon had tormented, crushed and devoured her. Rome of to-day is no more like what it was under the rule of the Pope than day is like night. The population on 30th November 1891 was 432,659.

## 34 *Rome worse under the Popes than the Kings*

Papists demand independent authority. Here it is. My first is Lord Macaulay, of whom Sir Henry Bellingham, M.A., barrister-at-law, and ex-M.P., says, "Preserved from a spirit of bigotry by profound learning and good sense, he stands pre-eminent amongst English writers" (*Social Aspects of Catholicism and Protestantism*, C. Kegan Paul & Co., 1879). Here is what he wrote from the "Eternal City" in December 1838 :—

### TESTIMONY OF LORD MACAULAY.

"I can conceive nothing more insupportable than the situation of a layman who should be a subject of the Pope (the then reigning Pontiff was Gregory XVI.). In this Government, there is no avenue to distinction for any but priests. Every office of importance, diplomatic, financial and judicial, is held by the clergy. A prelate, armed with most formidable powers, superintends the police of the streets. (Imagine a priest acting as Commissioner of Police in London!) The military department is directed by a Commission, over which a Cardinal presides. (Picture to yourself a 'Prince of the Church' at the Horse Guards!) Some petty magistracy is the highest promotion to which a lawyer can look forward; and the greatest nobles of this singular State can expect nothing better than some place in the Pope's household, which may entitle them to walk in procession on the great festivals. (What a concession!) Imagine what England would be if all the Members of Parliament, the Ministers, the Judges, the Ambassadors, the Governors of Colonies, the very Commanders-in-chief and Lords of the Admiralty were, without one exception, bishops or priests; and if the highest post open to the noblest, wealthiest, ablest, and most ambitious layman were a Lordship of the Bedchamber! And yet this would not come up to the truth, for our clergy can marry; but here every man who takes a wife cuts himself off for ever from all dignity and power, and puts himself into the same position as a Catholic in England before the Emancipation Bill. The Church is, therefore, filled with men who are led into it merely by ambition, and who, though they might have been useful and respectable as laymen, are hypocritical and immoral as Churchmen; while on the other hand the State suffers greatly, for you may guess what sort of Secretaries at War and Chancellors of the Exchequer are likely to be found among bishops and canons. Corruption infests all the public offices.

"Old women above (of the masculine gender, understand), liars and cheats below—that is the Papal administration. The States of the Pope are, I suppose, the worst governed in the civilised world; and the imbecility of the police, the venality of the public servants, the desolation of the country, and the wretchedness of the people, force themselves on the observation of the most heedless traveller. It is hardly an exaggeration to say that the population seems to consist chiefly of foreigners, priests and paupers. Indeed, whenever you meet a man who is neither in canonicals nor rags, you may bet two to one that he is an Englishman" (From *Life and Letters of Lord Macaulay*, edited by Sir George Otto Trevelyan, Bart., 1889 edition, pages 361-62).

### TESTIMONY OF DR ARNOLD OF RUGBY.

Read the testimony of another celebrated English historian, and a

liberal-minded man, if ever there was one—Dr T. Arnold of Rugby. He says in his *Diary* :—

“And now this is the last night, I trust, in which I shall sleep in the Pope’s dominions ; for it is impossible not to be sickened with a government such as this, which discharges no one function decently. The ignorance of the people is prodigious—how can it be otherwise? The booksellers’ shops sad to behold—the very opposite of that scribe, instructed to the Kingdom of God, who was to bring out of his treasures things new and old—these scribes, not of the Kingdom of God, bring out of their treasures nothing good, either new or old, but the mere rubbish of the past and the present.”

TESTIMONY OF MR W. E. GLADSTONE.

We could go on quoting *ad. lib.* in the same strain from statesmen, novelists, clergymen, M.P.’s, travellers, etc., etc., but space forbids. There is one more witness, however, who must be heard, one whose evidence no one will dispute—namely, Mr W. E. Gladstone.

After the annexation of the Papal States, Pope Pius IX. did not cease to cry “Sacrilege! sacrilege!” but in vain. In speeches to deputations of consolation, in the Press, and in other ways, “His Holiness” poured on an unheeding world his complaints. And he did this in such a questionable manner as to call forth a stern reproof from Mr Gladstone in the shape of a remarkable article in the *Quarterly Review* for January 1875. It consists of no less than thirty-nine pages. (Every Protestant should possess the *Review* containing the article.) In the course of his remarks, the illustrious writer examines the charges hurled by the Pope against the Italian Government, and says :—

“Rome never had the name, under the Popes, of a very well ordered city. The Pontiff, however, speaks of it as having been under his dominion holy ; whereas now it is a sink of corruption, and devils walk through the streets of it. Now, except upon this authority of one who knows nothing except at second-hand, nothing except as he is prompted by the blindest partisans [the Jesuits], it seems totally impossible to discover any evidence that Rome of 1874 is worse than Rome before the occupation, or worse than other large European cities. . . . Now these odious charges that a peculiar immorality and utter disorder prevail in Rome are launched by the Pope with such vagueness, that if they came from a less exalted personage, they would at once be called scurrilous and scandalous. . . . After taking some pains to make inquiry from impartial sources, we are able to state that the police of the national Rome is superior to that of Papal Rome, that order is well maintained, crime energetically dealt with.”

Mr Gladstone goes into statistics, which, as he justly observes, “confute the statements of the Pope.” Brought to such a test, the audacious claims of Romanism vanish like chaff before the wind. The

### 36 *Rome worse under the Popes than the Kings*

figures are for the years 1868 and 1869 (Papal rule), and 1871, 1872 and 1873 (Italian Rule), as follows :—

	1868	1869	1871	1872	1873
Highway robberies.....	236	123	103	85	26
Thefts.....	802	714	785	859	698
Crimes of violence.....	938	886	972	861	603
Total.....	1976	1723	1860	1805	1327

"The first two of the Italian years were affected by the same cause to which we have referred [years of crisis]; but still their average is lower than that of the last two years in which Rome was still the 'holy' city, and in which devils did not walk the streets of it. The year 1873 . . . shows a reduction of 391, or more than 22 per cent. on the last year of the Pope."

Thus it will be plainly seen that Rome has, under Italian rule, greatly improved. We can fully understand why the Pope and his supporters protested against the "sacrilege," as they term it. The absorption of the Papal States into a united kingdom put a stop to a government that was rotten to the core, and prevented the priests from taking part in the prolongation of a system of injustice and oppression such as the civilised world has seldom witnessed. The Pope and his advisers ought to be thankful that the people allowed them to remain in the Vatican at all. When we read that for generations the so-called "Vicars of Christ" have dabbled in politics, dividing the inhabitants of Rome into two hostile camps, to say nothing of their looking well after number one, and grossly neglecting their flocks, we are more than surprised that the Romans did not send them away "bag and baggage." We are progressing. Time was when, had any Government dared to lay its hand on Church property, Europe would have been convulsed from north to south, and from east to west. Let us be thankful for small mercies. May "Catholics" be speedily brought to see that the power and influence of the Church of Rome are on the wane (A. Le Lievre, *English Churchman*, 19th September 1895).

#### ROME AFTER BEING THE CAPITAL OF ITALY FOR TWENTY-FIVE YEARS—THE ITALIAN FETES.

On 20th September 1895, the twenty-fifth anniversary of the entrance of General Cadorna's troops through the Porta Pia, the *Catholic Times* said, "They made the saintly Pio Nono practically a prisoner, and resorted to almost every form of persecution against the Church." Papists are made to believe that the Pope is actually confined in a dungeon and lies on filthy straw. If Pius IX. was saintly, how is it that he is still confined in Purgatory, as on every anniversary of his death the Pope and cardinals all lend a hand by mumbling a blasphemous host of witchcraft incantations called a mass? Persecution! It is the Italians who suffer persecution through the Government not only tolerating a gang of ecclesiastical rebels to reside in the Vatican who denounce the laws and also the throne itself, but protect them by a large force of military,

located in front and at the back of St Peter's, from the indignation and merited vengeance of the patriotic Italians. The *Catholic Times* says further, "The only object Leo XIII. has at heart in claiming the possessions of which he was despoiled is to be enabled to discharge with due freedom the onerous duty of ruling the mightiest organisation in the world." But Christ said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight" (John xviii. 36). And here this pretended vicar of Christ proclaims that his kingdom is of this world, and that his servants are ready to fight. Why does the Pope seek to have the Roman throne and to be surrounded with guns, rifles, bayonets, swords, spears, etc.? The reason is, that he is the lineal descendant of the cruel and bloody Cæsars, and claims the same power and jurisdiction over the whole world. The Papacy is not a religion, but a conspiracy against God and man. The Pope wants unlimited power to torture and burn those he styles heretics, and to interfere with the internal affairs of every nation. He sets himself up as the King of Kings and the Lord of Lords on earth, and all nations are to bow before him and obey him as they would God Almighty Himself, and to be compelled to send him "Peter's Pence!"

ANCIENT ROME HAS DISAPPEARED,

and the Papacy has risen in its stead, and her one aim is to subdue the whole world under her tyranny; therefore she has in every land a species of military, under priestly officers, who are bound to fight for the Pope against their own lawful sovereign. Here is what the *Scotsman's* Florentine Correspondent says as to the cause of the disappearance of ancient Rome:—

"The true cause of the disappearance of ancient Rome is rather to be looked for in the lack of foresight or the stupidity of her inhabitants and the superstition of her spiritual lords. As Clough puts it, 'You talk of barbarians, Alaric, Attila, Genseric—why, they came, they killed, they ravaged, and went on their way; but these vile, tyrannous Spaniards. These are still here.' The followers of Loyola, with their passion for 'gimcrack churches,' built out of the materials of ancient monuments; the Popes, with their trick of cutting up the sepulchral inscriptions of the Emperors in order to get marble paving for St Peter's; and the general idea that the true function of the buildings of the ancient Romans was to serve as quarries for their unworthy descendants—these were the main causes of the disappearance of so much of the Eternal City. To take a single instance, it is recorded that, in order to prepare the road for the famous triumphal entry of Charles V. into Rome, more than 200 old

### 38 *Rome worse under the Popes than the Kings*

houses and three or four churches were ruthlessly destroyed" (*Scotsman*, 21st September 1895).

THAT THE PAPACY IS STILL THE OLD TYRANNY,  
that domineered over and trampled on the rights of mankind is  
confessed by the *Scotsman's* Florentine correspondent :—

"Let it never be forgotten, in considering Italy's present deterioration, that she has enemies within her own household to contend with—enemies of a power and prestige unknown to Northern Europe. *The Papacy, with its roots reaching far down into Italian life, and its pretensions not one whit lower than in the days of Hildebrand, is an ever-vigilant, practically ubiquitous, adversary to the new Kingdom, an adversary formidable by itself, and never scrupling to invoke its foreign allies, who look with little favour on the youngest daughter of the Revolution*" (*Ibid*).

It is working and waiting for the overthrow of the Italian nation. Pio Nono was feeble compared with his masculine successor, Leo XIII., and nothing but trouble confronts young Italy.

"But Leo XIII. was hardly a month on the throne when a very different order was imposed. Now every province and parish is *administered with a skill and a regularity more than military. Ignoring the Italian Parliament, the Pope keeps a vigilant eye on the Italian municipal and communal life, insomuch that in elections for Town Councils and Communal Councils the clerical party are now nearly always strong—nay, in some of the more important, overwhelmingly in the majority*" (*Ibid*).

#### SIGNOR CRISPI'S PATRIOTIC SPEECH.

At the unveiling of the monument to Garibaldi on the Janiculum, on the anniversary of Rome's freedom, Signor Crispi, the Premier, uttered these words :—

"The enemies of Italian unity have sought to interpret these *fêtes* as an insult to the Pope, but it must not be forgotten that *Christianity, Divine in its nature, had no need of cannon to defend itself.*" After dwelling upon this idea at some length, Signor Crispi went on to say, "In reality, it is not to safeguard Christianity or for the sake of the prestige of religion that our adversaries call for the restoration of the temporal power of the Holy See, but for reasons of a far more human character. They do not stop to consider that a *Temporal Prince cannot at the same time be holy and impeccable. The material arms and legal violence necessitated by reasons of State would disturb the soul of a demi-god and stifle all sentiment of veneration for the Vicar of Christ on earth, whose special prerogative it is to preach peace and absolve sins. Prayer and religion are not, and cannot be, affairs of State. In no other country, moreover, does the Church enjoy as much liberty and respect as in Italy—the only nation which has set the example of renouncing all claim on behalf of the State in ecclesiastical matters.*"

And he proceeded to speak of the Popish rebels in these terms :—

"All that is our work—the work of the Parliament and of the King, I would even say it was by the will of God, just as it was by the *Almighty's will* that Italy recovered her unity. There are not wanting *audacious men*, who, ignoring the eternal laws, oppose the will of God; and it is those who call themselves *His ministers*. But their views will not prevail; for Italy is too sure of herself, and does not fear attempts at rebellion. Perhaps they will be aided by the ministers of religion, but the latter know they will not be interfered with so long as they do not exceed their rights. *They also know that by preaching rebellion against the law* they are only assisting the Anarchists, who deny both God and King. Moreover, action of this character *cannot go unpunished*" (*Scotsman*, 21st Sept. 1895).

This is how Italians meet and face the Popish rebels. The 100,000 who listened to these words were roused to great enthusiasm. Are we Britons going to be ruled by the most Satanic power in the world, and allow our liberties, social and spiritual, to be bound by the Pope and his myrmidons, now that the Italians, so long in slavery, have become free men? The Bible says, "Resist the devil and he will flee from you." Do the same with his priests, and like arrant cowards they will no more stand before free men than can their father, the devil.

It is gratifying that while other nations bowed like slaves before the anti-Christ, and ignored the Italian *fêtes*, or treated them with cold indifference, Great Britain stood forth manfully, on the side of Italy against the Papacy.

"The British Embassy, which is close to Porta Pia, displayed the *Italian national flag*, and this recognition of the *fêtes* caused much gratification, although the fact that the British Embassy was the only one to thus observe the occasion gave rise to not a little comment. In the evening the principal piazzas and thoroughfares of the city were illuminated" (*Ibid*).

MR CAV. W. L. ALDEN, LATE AMERICAN CONSUL-GENERAL IN  
ROME, ON THE KING AND PRETENDER IN ROME.

In the *Nineteenth Century* for April 1896, Mr Alden shows that the Italian Government, in allowing the Pope to live in Rome, is guilty of such suicidal folly as if Spain tolerated and protected Don Carlos, the Spanish Pretender, to reside in Madrid, and carry on his plots to overthrow the throne. The Pope is a Pretender. "It is notorious that the Pretender is at present in virtual alliance with the extremist Italian Radicals—men whose aim is anarchy, and whose weapons are riot and assassination." "The veto of the Pretender prevents the Austrian Emperor, the ally of the Italian King, from visiting the Quirinal; and forbids

the King of Portugal, King Humbert's own nephew, to enter Rome, lest he should show to the Italian King the respect which the latter has a right to expect from the monarch of a friendly State. All the world knows that the Pretender hopes to be reinstated as Pope-King by the aid of a French army." Mr Alden says further :—

"Of all the governments in the Peninsula prior to 1859 there was not one that was as unanimously and bitterly hated by its subjects as was the Roman Government. The Austrians were stern and relentless in Lombardy, but the Lombards had at least the consolation that they were ruled by men. The tyranny of Bomba was brutal and ignorant, but its subjects in Naples were, with the exception of the educated classes, so thoroughly demoralised that they lacked the energy to hate the government; while the peasants of the interior were little better than savages, to whom all governments were alike. But the Roman chafed under the meanest of all tyrannies—that of a narrow-minded priesthood, which kept him under constant espionage, and exacted from him hypocrisy as the sole alternative to exile. To the actual oppression to which he was subjected was added the shame of living under the rule of the sexless creatures in cassocks whose misrule kept Rome in a state of material and moral filth, and closed to the Romans every career save that of priest or spy. The attempt to restore this government would be impotent unless it were backed by a foreign army, and *the Pretender in seeking to bring in a French garrison is guilty of high treason. He is trying to induce France to crush Italy on the battle-field; to break in pieces the Italian kingdom, and to force the necks of the Romans under his hateful yoke.* While waiting for the welcome sound of the French bugles under the walls of Rome, the Pretender avails himself of the services of the Socialists and Anarchists, who would, if they dared and could, overthrow the government by insurrection. It was not very long ago that these men were the loudest enemies of the Pope. Now they recognise in him an ally against the common enemy—good government—and Radical and Clerical vote side by side in the municipal elections, animated by the same desire to embarrass and weaken the government. The relation between King and Pretender which was established when the former took up his residence in the Quirinal, and the latter was permitted to reside on the opposite side of the Tiber, was from the first an irrational and impossible one. Latterly it has become absolutely intolerable. There is no longer room in Rome for a constitutional King and an irreconcilable Pretender to absolute power. The Pretender's presence in Rome is a peril in time of peace. It might be fatal in time of war."

#### THE BISHOP OF LIMERICK ON ROME.

Bishop O'Dwyer of Limerick returned from visiting the Pope in the beginning of November 1895. He told his gullible Papists what he had seen and heard, and the *Scotsman* reported at length on November 29th what he said. He succeeded where I failed—he saw the Pope. Here is how he paints him :—"He is, as you

know, a very worn, emaciated, old man. You hardly ever saw a thinner man, *you might almost blow through him*. I would say *you might almost see through him*, but the man who could do that has not been born yet." This was greeted with "laughter and applause." Now, on November 27th, the *Dispatch* said, "The *Daily Telegraph* accounts for the Pope's hoarseness by the fact that recently he has been obliged to have an interview with three Irish bishops." Bishop O'Dwyer, if he did not blow through the Pope, had evidently blown into him. How little reverence the Popish Bishop of Limerick has for the so-called Vicar of Christ when he says, "You might almost blow through him!" But the bishop continues, "But, looking at him, pale in his white robes and his white face, he seems almost a being from another world, almost supernatural in his personality, and is he not a supernatural person?" Yes, this description resembles very much that of the ghost stories we heard in our childhood. Leo XIII. is "supernatural"—a ghost—you can "almost see through him," and "blow through him!" A magnificent, "infallible" god for Papists to trust in, obey and worship!

Next he told them that this "supernatural" being was a prisoner:—

"For seventeen years of his Pontificate he has never once had the joy that I have to-day—of putting his foot into his own city of Rome and meeting his own people there face to face. During the years of his Pontificate he has never once entered his own Cathedral Church—the Cathedral Church of the world—St John Lateran. He is to all intents a prisoner in his own Vatican Palace."

Now every one, with the exception of this Popish bishop, knows that the Vatican is *in* Rome. Yes, he is a prisoner with the key of his palace in his own hand. If the Romans be "his own people," why do they not attend his mass-houses, and why does he not meet with them in St Peter's? The reason is that they hate and detest him and his priests because of the oppression, tortures and murders of the past. Full of indignation and fury, the bishop went on to tell of—

#### A CAMPAIGN OF PERSECUTION.

"And, further, they say that this Roman question is a political question. It is nothing of the kind. It is absolutely and entirely a religious question. In my humble opinion there never yet has been waged more directly or more diabolically against the Christian religion a campaign of persecution so bad as this since the days of Julian the Apostate himself. Everything that could be done is done, not only to crush out and

to destroy and eradicate from the hearts of the Italian people every trace of the Christian religion—it is so bad, so irreligious, it is so utterly Pagan in its character and in its works, that I believe if it were known it would revolt the consciences of the honest Protestants of Ireland and England—(applause)—almost as much as it revolts the Catholics who belong to the Holy Catholic Church. (Applause.)”

With Papists there is no political question; everything is religious. It is thus that they are loyal to the Pope and rebels to every sovereign or government that refuses to bow in submission at his feet. All the bloody massacres of Paganism are not to compare with the “campaign of persecution,” “diabolically” waged “against the Christian religion.” All that this Bishop adduces in support of such a tirade of denunciation and abuse is his own assertion. He said that there are no chaplains in the Italian army. If that were so, it would be because the priests would be out of place there, seeing they are foes to Italy and rebels to the throne. But he admits that “the priests of the Church have to take off the ecclesiastical garment, and go as private soldiers into the ranks.” When they have lots of priests in the army, how is the army without chaplains, seeing Rome teaches—“Once a priest always a priest?” If the barracks be, as this bishop says, “dens of infamy,” the priests are in these barracks as soldiers!

#### ITALIAN EDUCATION.

But this Popish bishop makes only reckless and unfounded charges. Accuracy or veracity are never thought of. The bigger the lie the greater the merit in swallowing it. Here is what he says about education:—

“In the schools of Italy the name of God is never mentioned.

#### “PURE PAGANISM.

“There is no religion taught in the Italian schools, but it is a pure systematic Paganism for the express purpose of rooting out the knowledge and love of their holy faith from the rising generation of Italians. And that, I say, is a state of things so godless, so wicked, so heathen, that the consciences not only of Catholics revolt against it, but there is no honest man in the wide world who believes in the living God, but would rise up against such an abomination.”

In exposure of this tissue of lies, I sent the following letter to the *Scotsman*, which was published in that paper on the 31st Nov. 1895, and until now no Papist has dared to answer it, and the Popish bishop has never retracted or apologised for slandering the Italian nation.

THE ITALIAN NATIONAL SCHOOLS AND THE POPISH  
BISHOP OF LIMERICK.

SIR,—In your to-day's issue appears a report of the Popish Bishop of Limerick's address on his visit to Rome. He declares that the Pope is a prisoner, but he omitted to say the key was inside his prison door. But what I wish specially to notice is the following amazing and audacious statement:—

"In the schools of Italy the name of God is never mentioned. There is no religion taught in the Italian schools, but it is a pure systematic Paganism."

Now this assertion is utterly untrue. On Friday, 19th April last, I spent a lengthened visit at the Scuola Comunale "Enrico Pestalozzi," in Via Montebello, which adjoins the British Embassy, Rome. I found in this National School 1000 boys and 1000 girls—2000 in all; also that every teacher opened and closed his and her class with prayer. There was no praying to the Virgin or any of the Pope's saints. In one of the class-rooms I saw the children repeat their daily prayer. Besides, religious instruction is given every Saturday for one hour, consisting of stories from the Old and New Testament, and a Popish Church catechism is also used.

As the children assemble at 9 A.M. and leave at 2.30 P.M., they bring lunch with them. At noon I saw a large number of very young children marched to three long tables where their food was spread out. They stood and with clasped hands repeated in concert the following prayer, "Oh God, we thank You for the food You have given us, and we pray You to bless and to give of it to every child."

Now what value is to be placed on the assertions of this Romish bishop, who in the teeth of facts like the foregoing, which he could have easily ascertained, had the hardihood to slander the Italian National Schools, by asserting that, "In the schools of Italy the name of God is never mentioned."—I am, etc.,

JACOB PRIMMER.

VENTUREFAIR HOUSE,  
DUNFERMLINE, 29th Nov. 1895.

ITALIAN FREEDOM TO BE OVERTHROWN.

The Popish bishop concluded by urging his disloyal fellow Papists, who are strenuously fighting to overthrow the power and constitution of this Protestant country, where they have equal laws

and absolute freedom, except from their priests, to pray and labour for the overthrow of Italian freedom and the restoration of Papal slavery, bondage and murder.

"The Pope asked us to pray for him that God might deliver him, and he asked our people to pray for him that he may be restored to liberty—to the one liberty that is possible for the Roman Pontiff—to be sovereign in his own city. (Applause.) I deliver to you, priests and people, that appeal of our common father, and I know that daily and hourly from this forth, devoted children of the Church as you have hitherto been, you will answer that appeal, and pray for the Sovereign Pontiff with renewed, with greater fervour than ever. He, Leo XIII., loves this country; he knows her history with all its pathos and all its beauty."

The reason why so much of this Popish Bishop O'Dwyer's speech has been given is that it is an excellent foil to the evidence I now submit which I gathered from the best-informed and among the most veracious to be found in Rome.

#### PASTOR COMM. PROCHET, PRESIDENT OF THE WALDENSIAN MISSION IN ITALY.

On Tuesday, 9th April, in company with Pastor M. B. Saunders of the Church of England, I called on Dr Prochet with a letter of introduction. We were cordially received. He was very free, open, affable and kind; and so was his daughter, who also speaks good English. He is very intelligent and influential. Eight or ten different ladies and gentlemen called in the afternoon while we were there. The information he gave is as follows:—

#### THE POPE AND ITALY.

The Pope will never be reconciled to the Italians having Rome. He will persist in his demands to have it back, but Italy will never consent. He forbids the exercise of the franchise. He proclaims himself to be the lawful sovereign, and the Italians to be usurpers who have robbed the Church.

#### POLITICAL PARTIES.

Eight years ago there were the right and the left; now there are many parties. When troubles broke out in Sicily, Crispi was the only man able and resolute to cope with them. He got the support from all these parties, and being very astute and clever he has managed to keep in office. These parties are like the Con-

servatives, Unionists, Liberals and Home Rulers in the British House of Commons.

#### TRoubles in Sicily.

The recent troubles in Sicily have been caused by poverty and sufferings. The Socialists and Revolutionists fanned the flames. If the priests did not foment them, they at least stood and looked on and did nothing. If they have the power they boast of, why did they refuse to exercise it in behalf of the authorities?

#### INDIFFERENCE AS TO RELIGION

is the great evil to be overcome in Italy. The people are so completely soured by the Papacy, that they do not care in the least for religion. They are unconcerned about Christ and the salvation of their souls. The Gospel may be a good or a bad thing, it troubles them not. They don't want to inquire about it. The stakes and fire were preferable to the present state of deadness, for then the people were decided for or against Christ and His Word.

#### PRIESTS AND THE POPE.

The priests and the Pope are regarded by the mass of the people as rogues and scoundrels; but when they mount the first steps of the altar they are regarded as the representatives of Christ. When, however, mass is finished, and they descend the altar steps, they become in the people's eyes rogues and vagabonds again.

#### IMMORALITY.

Much of the existing immorality is traceable to the priests. In a city of several thousand inhabitants, one of the mission's agents collected facts on the point. He called on one of the chief doctors in the town and he said, "If it were not for the priests, there would be little immorality found in this place."

#### SCHOOLS.

There are Public or National Schools, supported by the State. The Popish catechism is taught once a week, for one hour, in them. Those who object have their children sent home. The Papacy has started opposition schools, but her teachers must be certificated by the Government, whose inspector visits and inspects these schools to ascertain that an efficient education is being given. But these Popish schools receive no public money. It is the same with Protestant and other schools not national; they must pay the

cost out of their own pockets. If those wishing these schools are pleased to have them, they must pay for them.

#### POPISH AND PRELATIC SCHOOLS IN SCOTLAND.

Why should this plan not be followed also in Great Britain and Ireland? If the Italian Government refuses to give one penny of public money to train up rebels to the State and will allow no priest to have anything to do with one of their schools, why do we give year by year into the hands of Popish priests, to be expended at their pleasure, increasing sums year by year—the sum for Scotland in 1895 amounting to over £83,000? It is a scandal and a shame that the Educational Department—which virtually means the secretary, Dr Craik, known as “My Lords”—should be suffered to destroy or impair our national schools, by encouraging Papists and Prelatists, by giving large grants of public money, to open opposition, sectarian, proselytising schools wherever half-a-dozen, or even fewer, Popish or Prelatic children may be found. Witness the Popish school at Oakley, near Dumfermline, attended by upwards of 140 Protestant children—who are bribed to attend, and are being perverted to Popery—and which receives the highest Government grant; also the Ardoch Prelatic school, attended chiefly by Presbyterian or non-Prelatic children, there being only one Prelatic family in the parish, besides the teacher's. The children here were also bribed to attend. The toleration by the Education Department—I beg pardon, by Dr Craik—of this proselytising propaganda is a scandal and disgrace to the cause of education in Scotland. The sooner we have a real Education Department to sit in Edinburgh, and the grants to Popish and Prelatic schools are withdrawn, the better will it be for education and for the Protestant religion of our country. In 1872 the Prelatists possessed 46 schools, with Government grants amounting to over £4000 per annum; but in 1895 they had 72, with grants of £18,631; in 1872 the Papists had 22 schools, with Government grants of over £4500, but in 1895 they had 181, with grants of £83,110. In the Prelatist schools in 1895 there were 13,855 children, and in the Popish schools 57,499 children (Government Report, 1895). It is to be remembered that Scotch Prelacy is just Popery.

#### SCHOOLS IN ROME.

But to return to Dr Prochet. He was quite amazed that the

Scotch allow the Papists and Prelatists to receive public money for their schools and suffer the shameful proselytism to go on. In Italy children generally go to school at six years of age and are legally obliged to remain until they are nine years of age, but the most of them go to school until twelve, thirteen and fourteen years. Under six years and from three years, they go to the "giardini d'infanzia" (Kindergarten). In the army the soldiers receive education for three years. The rule is that a man has to remain in the army until he is able to read, write and count, and the result is good. Only in the primary schools is any Popery taught; in the higher or the gymnasiums, there is none. No Bible is found in any school except the Protestant. Many are indifferent as to the education of their children, and say that their fathers, grandfathers, and great-grandfathers did without education, why may not they? But those who neglect to send their children to school are fined.

#### ITALIANS IN AMERICA.

Italians remain distinct, and rarely become American citizens. Their aim is to make money and return home. The Irish, on the other hand, become American citizens within six months in order that they may vote.

#### PROTESTANTISM.

As to Protestantism, its greatest obstacle is indifference, yet it is making progress. Under the Pope twenty-five years ago Waldensian missionaries were not suffered to live in Rome—he would have sooner burnt them.

#### THE WALDENSIAN CHURCH

has no bishops. The Moravians say that their first bishop was ordained by a Waldensian bishop, but he (Dr Prochet) had never been able to discover any trace of one. They have a liturgy, but it is permissive and not compulsory. It is more of a guide than a liturgy. He uses it only for baptisms, the Lord's supper, and funerals.

#### THE SCOTCH RITUALISTS.

He was not aware that the Ritualists, whom he described as those who put the rite in the place of the Saviour, went in for liturgies in Scotland, as he was surprised to hear of Dr Marshall Lang's fondness for Ritualism, as he was always regarded on the

Continent as a very godly, evangelical man—the best in Scotland. A few years ago Dr Lang asked him at the General Assembly to preach for him in the Barony Church to save him returning to Glasgow. He consented and went, expecting that he should conduct the whole service, according to the law of the Church of Scotland. When in the vestry one tall fellow came up to him and said, “I am the assistant and I read the prayers!” Then a second came into the vestry and said, “I am an assistant and I read the lessons.” He was then marched up to a seat at the communion table (*i.e.*, Dr Marshall Lang’s “altar”). They all walked in procession, he being last. When it came to his turn the beadle came for him and marched him to the pulpit. He thought the whole thing very strange. And well he might. Dr Marshall Lang’s antics and forms are those of Rome and not of Protestantism, and are introduced in defiance of his solemn ordination vows and the laws of his Church. But what care Ritualists for honesty, veracity or truth?

#### A. K. H. B.

Dr Prochet remarked that at the General Assembly, when the man with a lot of the letters of the alphabet for his name was moderator, he could have wished anyone but that man to address him after he had addressed the Assembly in behalf of the Waldensian Church, as he was known to be the sworn enemy of the Waldensians.

#### NUNNERIES AND MONASTERIES.

The suppression of them was little better than a farce. Pensions were given to the monks and nuns. The buildings were sold, and in many instances they were bought back for the old inmates. Others were to be suffered to continue until all the inmates die out. But they never die out. They succeed in getting hold of many young women. Some become monks or nuns because they love a lazy, indolent, easy-going and wicked life; others because they have been disappointed in love; perhaps only a sixth because they think they would like it; laziness and vanity are largely at the root of it. Not many of the monks are also priests, and the latter only can offer mass. There is no inspection of nunneries. If a man wants his daughter out, and he believes she is confined there against her will, he has just to go to the authorities and seek redress.

POPERY AND SUPERSTITION.

A gentleman at a meeting in Rome, some short time ago, was asked to speak, and he rose and said, "I have been thirty years in India and thirty days in Rome, and I have seen more superstition and idolatry in Rome than in India!" Popery is not a religion but superstition.

MISS PROCHET ON PROTESTANTISM.

Miss Prochet teaches the highest class in the Sabbath School. Her aim is to bring souls to Christ. It is difficult to make an impression on men. They don't feel their need—don't wish to be troubled, and say that religion is good for women but not for men.

A Jewess lately said she believed in nothing and went to no church. Asked what she would do at death, she answered that she would think of God when she felt the need. When urged to give herself to Christ she absolutely refused. Shortly after this her child was run over by a vehicle. She thought he must be killed. But he was not hurt. She took him up and went into a church to thank God. Asked why she did then what she had refused to do before, she answered, "I felt the need." She is now attending the Waldensian Church. They seek to get people to Christ and not simply to change their religion. Sixty children, nearly all from Popish families, attend the Sabbath School. They learn by heart portions of the Old and New Testaments and the Catechism.

PASTOR JOHN E. THOMAS, AGENT OF THE BRITISH  
AND FOREIGN BIBLE SOCIETY.

I found in Pastor Thomas a most earnest, genial, out-and-out-Christian, without a spark of sympathy for old anti-Christ. He gave me the following information:—

WALDENSIANS.

The Waldensian Mission is the largest and most prosperous, with about 6000 communicants, 96 churches or stations, and more than 3000 pupils in their schools. They live too much on their past history. They ought to be more outspoken and aggressive.

They have a grand opportunity, and he hoped they would embrace it more. Dr Prochet had great ability and influence.

#### THE FREE CHURCH OF ITALY.

They have no liturgy and follow more closely the simple Gospel. They have two churches in Rome. The late Signor Gavazzi's church is just opposite the bridge and castle of St Angelo.

#### MONASTERIES AND NUNNERIES IMMORAL.

These have of late increased, but the inmates are treated as ordinary citizens and have to pay the taxes and submit to the law, and also pay succession duty. Churches only are exempt from taxation. If any complaint be lodged against any of these conventual institutions the authorities can and do enter them.

Many of them are grossly immoral. About two months ago it came to light that orphan girls in an orphanage in Naples connected with a nunnery were let out by the nuns to gentlemen for immoral purposes. As they had no parents, no one interested themselves in them. But a case occurred at that time of a girl whose mother was alive and had married again. It came to the mother's knowledge that her child had been let out for immoral purposes. The authorities apprehended the mother-superior. A month ago the trial was to have taken place, but the priests had managed things so well, that neither the witnesses nor the evidence were forthcoming, and the case broke down. The priests, monks and nuns, when their interests are involved, will invoke earth and hell to prevent crime being brought home to them and punishment following.

As confirmatory of the above statement by Pastor Thomas, the following appeared in the newspapers of this country.

#### "THE CONVENT SCANDALS AT NAPLES.

(Reuter's Telegram.)

"NAPLES, *March 23.*

"Sister Maria Teresa Ferranti, superior of a religious educational establishment here, and the other persons accused with her of being *implicated in the scandals discovered at that institute last autumn*, have been acquitted by the Chamber of Indictments *owing to want of evidence*. This decision is in conformity with the recommendations of the Assistant Public Prosecutor, who conducted the investigation" (*Glasgow Herald*, March 25, 1895).

Pastor Thomas further stated that some nunneries are common brothels, and that a soldier lately admitted to him that he and others of his regiment were regularly admitted into a nunnery, near where they were located, for unlawful purposes.

#### PRIESTS IMMORAL.

In Rome, the priests have to be careful. The people know what they are and what enforced celibacy so often leads to. They despise them for their immorality. In the country districts and in smaller towns, the state of morality is little better than under the Popes. The present Pope—Leo XIII.—has tried to reform the priests by urging better education. But what does it matter, when the cardinals, bishops, canons, etc., are as bad as ever? The whole system is rotten.

When Antonelli, the Pope's private secretary, died, his daughter raised an action in the Courts as being his heir. The Vatican was glad to settle the claim to prevent scandal.

#### CHURCHES AND PRIESTS.

In Rome there are about 400 churches, with at least five or six priests to each. There are at least 2500 priests. Eighty-four churches are consecrated to the Virgin Mary. One only to Jesus—that of the infamous Jesuits. Nine insignificant ones are consecrated to St Saviour (Salvatore). But Christ is not a saint. He is God Himself. Popery degrades Him to the level of a creature. One of these churches—St Salvatore in Lauro—has on the façade a huge, tasteless bas-relief by Rinaldi, "representing the transport by angels of the Holy House of Loreto." One church which is without the walls, is consecrated to Paul.

#### PETER AND PAUL CROWNED.

In the Vatican library we saw an old coin with the heads of Peter and Paul having a crown resting upon both, showing that when that coin was struck it was considered that they were on an equality, and that Peter was not the Prince of the Apostles, nor the Vicar of Christ.

#### IMMORALITY.

In 1842, the percentage of illegitimate children was 143 to the

100 legitimate. The people are still very immoral. The Government professes to regulate the social evil. According to the law, severe punishment ought to follow the violation of children, but the violation of the law is winked at.

#### EDUCATION.

Education in the country is much neglected, and many can neither read nor write. Inducements are held out to teachers to increase the number of scholars.

#### EX-MONK AND EX-NUN TEACHERS.

There are two agents of the Bible Society—man and wife—she teaches a school—who were monk and nun in Florence. Fifteen years ago they both succeeded in escaping from their respective monastery and nunnery. The Popish priests wished them to go through a pretended form of marriage and continue in the Popish Church. They said “no,” and asked “What would be the effect on the public mind if a baby should be born?” The priests answered, “Oh, never mind. It will be no sin as long as it does not come before the public.” But they got married and left the Popish system, gave themselves up to Christ, and are now both labouring to bring sinners to Christ.

#### EVANGELISATION.

The Italian Protestants could do much more for the Evangelisation of Italy than they do. They are mostly poor, and so it is the British money that is helping on the aggressive work.

#### SIX HUNDRED WOMEN IN THE VATICAN.

About 1874, the Italian Government asked the Pope to furnish them with a census of the inmates of the Vatican. A blank, indignant and insolent refusal followed. A second time they demanded a census. The Pope was furious, and told them that it was an outrage to ask it, and that it would never be given. A third time the Government sent to the Vatican and demanded a census of the inmates, and added, that if the Pope persisted in refusing to give the same, they (the Government) would come and take it themselves. This had the desired effect. The Pope at once got the census prepared and sent to the Government, when

it appeared that there were no fewer than six hundred women in the Vatican. No wonder that he wished to cover this up!

AN ECCLESIASTICAL DON JUAN.

As giving a glimpse of what is possible in Popish monasteries, take the following which appeared in many newspapers in October 1895. It is to be remembered that this is the monks' version of the incident :—

"SENSATIONAL TRIAL AT ROME.  
(Reuter's Telegram.)

"ROME, October 8.

"A sensational trial, which has excited much interest, was concluded to-day before the Rome Assize Court. A young man named Luigi Mandatori recently came to Rome, and was received at the monastery of St Prassede, in order to go through his noviciate for the priesthood. *After a time it was discovered that he had taken a young woman into his cell, and kept her there for several days*, and he was, consequently, expelled from the monastery by Father Paganelli, the superior. Mandatori was sent back by the police to Vallecrosia, his native place, but subsequently returned to Rome. On his arrival in the capital he procured a long knife, and entering the monastery by night, made a furious attack upon Father Paganelli. The superior was wounded in several places, but recovered in about ten days' time. Mandatori was arrested, and was to-day sentenced to five years' imprisonment for attempted homicide" (*Dispatch*, October 9th, 1895).

Had the morals of the monastery not been loose, and had it not been customary for monks to smuggle women into the monastery, how can we account for the conduct of this immoral, murderous scoundrel? How did he get the woman into the monastery? And how did he keep her in his cell several days unless the monks were given to the same immoral conduct?

The following observations by Pastor Gray are noteworthy :—

PASTOR DR J. G. GRAY, PRESBYTERIAN.

This minister gave me a kindly welcome. He has been twenty-three years in Naples and Rome. He said that since the Pope was dethroned a mighty improvement has taken place.

PROCESSIONS.

Popish processions or open-air religious meetings are not tolerated in the Kingdom of Italy. Priests and monks in their robes are permitted to attend funerals in public. Priests, in short white cotta or tippet, accompanied by a boy, also with short white

cotta, carrying incense, are allowed to go in public to visit the dying, but they must do so unaccompanied by other priests or the people in procession. No marching in procession, except at funerals, or carrying flags or banners, or the host, or any Popish function, is tolerated in the public streets.

#### EDUCATION.

The different municipal authorities contribute so much towards the cost of education, and the Government pays the rest. When the Clericals are strong enough on the Municipal Boards, they get the Church Catechism introduced into the schools—it is never taught daily, but only on one day of the week, generally the Thursday. But Protestants, Jews and others have the right to withdraw their children.

#### EVANGELISATION

The work at present carried on by ministers and missionaries is preparatory. No great movement is as yet seen. The people will not listen. They think that we are something similar to the monks. The Waldensians add about six hundred yearly to their membership. It would be a good thing if the people of Scotland and England only came here and saw what an anti-Christian system Popery is.

#### CRIME.

There is still much crime. In one of the Roman newspapers there was the other day a long list of serious crimes committed on the evening of Easter Sunday. But these crimes are only one of the effects of Popish teaching in the past. Many of these were stabbing cases with the knife. I tried last year to get statistics, through a literary gentleman, of crime during the reign of the Papacy to contrast with the present state of things, but only very imperfect statistics could be got. It is also difficult to get people to speak out. They don't wish to be troubled.

#### THE BRITISH CONSUL ON ROME.

On Thursday, 18th April, I called on Signor Alexander Roseler Franz, banker, 96 Piazza St Claudio. He received me kindly. I showed him the Minister of War's letter to me. He is very

intelligent and speaks with deliberation. I give his information under headings.

#### THE VATICAN AND THE GOVERNMENT.

The antagonism of the Vatican to the present condition of things in Italy is not seen so much in Rome as in the provinces. The Government shows that it is determined that it shall be obeyed. The Clericals are entrusted with certain public departments. The public have not the remotest sympathy with them. The forbidding by the Pope and his priests of the exercise of the franchise has no effect except with the few devoted to them. The people do as they please and ignore the Clericals.

The Government has no wish to persecute or molest the Clericals. On the whole, they are not on bad terms, as they confer honours on the Clericals, and this adds to their influence and power. All the Clerical as well as all other students have to serve in the army three years.

#### ROME UNDER THE KING.

There is not the slightest doubt that things have immensely improved under the monarchy. The improvements in the city have been very great. The population has more than doubled. Sanitary improvements have cleared away the dirt and filth. People are now being educated. The law is better administered. People can now look for a sort of justice. The people are far more contented and happy. Rome is not the same city, nor are the people the same people, so remarkable has been the change.

#### ADMINISTRATION OF JUSTICE.

The law is very tedious ; it takes long to settle a matter, owing to the peculiarity of the Italian character ; the process is involved and circuitous. There is still much complaint and discontent regarding the administration of justice. However, it is much better than it was, but it is not yet what we should like it to be.

#### CRIME.

There is not so much crime by far as under the Pope. The criminals find that they cannot escape now, as the law is too strong for them. Besides, the criminal classes have not the same oppor-

tunity now, and the punishment is sure and escape most difficult. There is a difference between the inhabitants of Rome and those to the north and south. The latter are the worst. I have not heard of much crime during this Easter. We used to have cases of theft and burglary, but things have been quieter this year.

#### IMMORALITY.

As to the priests, they have been compelled to reform. The authorities at the Vatican find that they must deal strictly, owing to public opinion and the new state of things. There has been a great improvement with the priests. They are very unpopular and are watched by the people.

#### INDIFFERENCE.

The Italian is given to much indifference. If things go right he is satisfied. He prefers very much to allow things to drift. Very many will not even trouble themselves to go to the polling-booths.

#### MONASTERIES AND NUNNERIES.

The Government confiscated the buildings and the land attached of all monasteries and nunneries in Italy. A pension was given to the few or many found in them. In certain cases the abbot or superior was allowed to remain and occupy certain rooms. The result was that these superiors needed servants—one, two, or a dozen. They were now private individuals and not a community. They have also opened new premises in different parts of Rome. These are held in the names of one or more monks or nuns, as the case may be. They have thus to pay Government succession duty when these parties die. The Government winks at this violation of the law; the authorities know that the law against communities is being evaded, but they do not care.

The number of nuns is on the increase. I would say that the number of monks is about the same.

It is difficult to get statistics before the Italian Government came into power, for the Pope has them in the Vatican.

These new premises are not looked upon as nunneries and monasteries, but private houses where people live and board together, still they are called nunneries and monasteries.

## EDUCATION—SCHOOLS.

The system of education is much improved. All children must attend school for three years at least. In Rome the state of education is much better than it is in the country. The Clericals have set up schools of their own, in opposition to the National Schools, everywhere. But their teachers must pass a Government examination, and the schools a Government inspection, yet no Government grant is given them, nor a farthing of public money.

## BEGGARS.

There are crowds of beggars everywhere. Many of these come from the country, and return with their earnings when the season is over. There is a law against begging, but its systematic violation is winked at.

## HOW THE PEOPLE LIVE.

Many thousands are connected with the Government offices, which are all in Rome. These in turn give employment to others—small dealers, butchers, bakers, tradesmen, etc. There are no public works. The prelates, priests, monks and nuns also give employment to many. The people are generally poor, and the taxation is heavy.

## THE PEOPLE AND THE PAPACY.

The people are thoroughly content with the present state of matters, and would on no account have the old condition of affairs back again. Numbers, both of men and women, attend the churches on the Sabbath, because they have been accustomed to it, but very large numbers never go near them.

## VISIT TO THE BRITISH EMBASSY.

I now determined to get information as to the Papacy at the British Embassy. I had no introduction. I told Dr Prochet that I had a letter from the Right Hon. H. Campbell Bannerman, British Minister for War, which stated that he had inquired at the Foreign Office, and found that special introductions to the Ambassadors were not issued, but he was sure the Ambassador and Consuls would render me every help I might need; and I asked him if it

would be possible to see the Pope. He thought I might do so through the British Ambassador. I said also that, although the Minister of War's letter was not an introduction, seeing it began with "Dear Mr Primmer," it would serve as an introduction. He remarked, "You may, if you are clever enough to do it."

On Saturday, 13th April, at 2 P.M., I arrived at the British Embassy, close by Porta Pia. I found that His Excellency Sir Clare Ford was at home. I was asked for my card by a male servant. I gave him my passport, which he took to the Ambassador.

#### THE POPE IGNORES THE EMBASSY.

In a few minutes an official came and said, holding the passport in his hand, "Do you wish Her Majesty's Ambassador to sign your passport?" "No, I have called to learn whether His Excellency can enable me to see the Pope when he is taking part in any of the Easter ceremonies. I am a Minister of the National Church of Scotland, and wish to see and hear everything I can." The reply came. "That cannot be got here. This is the very last place to get such an order. The Pope has no dealings with us. He simply ignores us. For twenty years and more he has set us aside, and will have no communication with the Embassy."

#### THE POPE "A POWERFUL SOVEREIGN."

My informant further said, "It is a great mistake in Britain not sending an Ambassador to the Pope. We are perfectly powerless here. We have lost prestige and influence. When the Roman Catholic aristocracy come to Rome, they never visit Her Majesty's Ambassador, but go straight to the Vatican to see the Pope. The Pope is the real King of Italy. He is obeyed before any earthly sovereign. He has just to lift his little finger, and he can defy any sovereign in the world. He is an able and accomplished diplomatist, and so are those around him. There is no use fighting him. The present — of — told me *that he had found the Pope to be the most powerful sovereign in his dominions*, and it was fruitless contending with him, as he will have the victory. He has accordingly appointed the ablest and acutest man he has as representative at the Vatican. There is also Russia; she feels his power, and has therefore sent an able man to represent her."

## SHALL BRITAIN HAVE AN AMBASSADOR AT THE VATICAN?

"But Britain is nowhere. She has no one at the Vatican to look after her interests. The Papacy interferes with everything and every country. If it were proposed to have a representative at the Vatican, such an outcry would be raised. The Nonconformist Conscience would not stand it. Disraeli, Salisbury, Balfour, Rosebery, dared not do it because of the Nonconformist Conscience. The people would rise up against it, and, therefore, our rulers are content to leave things alone as they are. Nevertheless, we have lost prestige, influence and power. There is Canada; unless we take action in time, we shall lose it, and that all through the Pope. They speak of him not interfering in temporal matters, but only in spiritual concerns, but the fact is, that the Pope meddles with everything."

I was delighted to get such testimony unasked and unexpected from such a well-informed and influential quarter. I had not the slightest desire to check the flow of information, so I said, "But Great Britain will never become again the abject slave of the Pope! For three hundred years we have ruled Britain without the Pope, and we can do so still."

"But," said he, "we must look at facts. Here is a man with unlimited power; how are you going to deal with him? Are you going to allow him to interfere with our affairs without furnishing him with the facts? Depend upon it, Canada will go over to the United States, and we have no one at the Vatican to furnish the Pope with the facts of the case. Just consider how subject the people are to the Papacy."

"But," said I, "look how degrading it would be to bow before a despotic system—how abject slaves the Papists are."

"That is so," he replied, "and because of that there is the greater danger. The temporal power is gone, but see how the spiritual thrives. The Papacy is as strong, if not stronger, than when she had the temporal dominion. Now we are committing a great mistake in not having an Ambassador to the Pope, who is the real King, as well as one to the King of Italy."

I replied, "The people of Great Britain will never stand such a thing."

"That," said he, "is where the difficulty comes in. The people

will not listen to the thing, and the several governments are afraid of the voters."

I answered, "We have fought and also ignored the Pope for fully three hundred years, and we are as able now as in the past to fight him."

"But," he replied, "in every matter of State the Papacy must be taken into account. There was the dispute between Spain and Chili. The Pope was chosen arbiter, and see how he settled that matter. The Papacy is working everywhere, she has the cleverest diplomatists to be found in the world at the Vatican, and to counteract them, the different nations of Europe must send their cleverest and ablest men to the Vatican. It is a spiritual, political question—the Pope interferes everywhere, and he has the Roman Catholics everywhere at his bidding."

"Well," I replied, "I believe in resisting the Papacy, and what's more, we can do it."

This official was both affable and frank. It was at the end of our conversation that I informed him that I had a letter from the Minister of War, and that he said in it that our Ambassador would be delighted to give any help I might need.

To this he replied, "Anything that His Excellency can help you in he will gladly do, but he has no dealings with the Vatican. You might apply at the Rector of the English College, and he will give you any help he can."

I said to myself, "Yes, and let him know who I am, and then he would bestow upon me the same help the wolf gives the lamb."

THE DUKE OF NORFOLK AND LORD HALIFAX IGNORE THE  
BRITISH EMBASSY.

My informant twice said, "When the Catholic nobility" (such nobility in Scotland and the United States of America consist almost entirely of pawnbrokers and publicans) "come to Rome they do not come here, but go straight to the Vatican to visit the Pope."

I asked, "Is it the case that the Duke of Norfolk did not call on Her Majesty's Ambassador?"

"Yes. He never comes here to pay his respects to His Excellency. When he was leaving Rome he would call downstairs and leave his card, but that was all."

"And LORD HALIFAX, did he not call?"

"No. He also went direct to the Vatican when he arrived in Rome. He called afterwards at the Embassy, only to leave his card. He is here on a mission to lead over the English Ritualists to Rome."

"Yes, and he has failed, for the Pope refuses to recognise the orders of the Church of England."

"They will have to go to the Pope, but he will never go to them—that is the unbending nature of the system. It is cleverly and ably managed."

The foregoing information was frankly given. I thanked my friend for it. We shook hands, and I left. I got his name and position from one of the attendants.

#### VISIT TO AN ITALIAN NATIONAL SCHOOL.

On Friday, 19th April 1895, in company with Professor P. Monnetti, Superintendent of the Gould Home, I went to visit one of the largest public schools in Rome. Owing to the privilege of visiting the schools being abused by foreigners, much of the teachers' time being wasted and the course of instruction interrupted, the authorities forbid anyone visiting the schools without a written permission from one in authority. Professor Monnetti being well acquainted with the Director and Directress of the Scuola Comunale "Enrico Pestalozzi" in Via Montebello, as the children of the Gould Home attended there, we had no difficulty in being allowed by the director of the school, Professor Di Donato, to go round the whole of it. We promised not to interfere with the teachers in their work.

The school is a very large two-storeyed building. On the ground floor spacious class-rooms are arranged on each side of a long, wide corridor. Here the director moves about visiting the different class-rooms, and seeing that the teachers are doing their work. The windows of the school look into the British Embassy gardens. All the class-rooms are large, lofty and airy. The children have plenty of space. No more than forty or fifty children are allowed in each room. The school is heated by small stoves or fireplaces in the wall, and lighted and supplied with fuel from the corridor. This mode of heating has not been found a success. The desks are of all sizes. Many for one, others for two, three and more pupils. The class-

rooms are well furnished. The offices are not made for sitting down, but standing up. The lavatories are of zinc, and won't last. All the children are dressed in black pinafores or overalls. Every class has them edged with a different colour. Some are red, others in purple, green, orange, etc. Thus there is uniformity in every room, and the poorest child is dressed as well as the richest; and in Rome during most of the year no one needs much clothing.

#### CORPORAL PUNISHMENT.

No corporal punishment is permitted. Better behaved children, or more obedient and attentive, I have not seen. If a child is very bad, it is put out into the corridor. I saw one so dealt with. She was sobbing bitterly, and the head lady teacher or Directress said that being put out of the class-room was considered a dreadful punishment. She then spoke to the little thing. When this loses its effect, a line is sent to the parents; and that failing, the child is dismissed from the school. In a few instances the want of corporal punishment is taken advantage of by the children, which makes it hard for the teachers, but on the whole it is found to work well; and everything is done to make school life happy and joyful, and the school attractive. Why can we not have the same in our Scotch and English schools? When the excitable and revengeful Italian children can be managed without cane, strap or rod, why cannot we do the same in this country?

#### THE TEACHERS AND DISCIPLINE.

Along with the Director, Professor Di Donato, we visited a number of the class-rooms. On our opening the door, the boys instantly rose and gave the military salute, and remained standing. There was the greatest order and quietness. Discipline appeared to be perfect. As we stood in the corridor, although 1000 boys were being taught, and 1000 girls under instruction on the second floor, not a sound was to be heard—all was quiet and methodical.

There are male teachers for the boys from the first standard upwards, and females for the girls. They are very poorly paid; the males beginning at about £45, and the females at much less. The Government cries out "Poverty! poverty!"

The teachers are of all ages, and are most courteous, affable and cheerful.

We ascended to the second floor by a spacious marble staircase. Here we were handed over to the Directress, Signora L. Leone, who was not behind the Director in her attention and readiness to supply every information. We found lots of little mites, ranging from three to five years of age, busy at kindergarten work. The stitching and knitting of the girls from eight to ten years of age were exceedingly good. One teacher has a museum for her class, while another has pictures to help in teaching history. They were pleased to show me everything. The young female teachers showed me their essays, diplomas, exercises and sewing.

#### THE CRUCIFIX AND KING HUMBERT.

In every class-room, high up on the wall fronting the class, was a good-sized crucifix—a cross with a man on it. Many of the Italians object to this as being the symbol of the cursed anti-scriptural Papal system which has robbed Italy of liberty and knowledge for hundreds of years. And the Protestants object to it as being the idol worshipped by the Pagans, and being the mark of anti-Christ. But to please the Clericals it is placed in every class-room to show that the State has not thrown off religion, or rather Popery, which is only superstition and priestcraft. But immediately beneath the crucifix is a large framed engraving of King Humbert. In the Popish schools the children are taught that the Italian King Humbert is a robber, who has invaded the territories of the Church and despoiled and made a prisoner of the “Holy Father.” In order to counteract this teaching of sedition, those who attend the National schools are taught to honour and obey the King, and to keep their country’s laws.

#### PRAYER.

Every day each class in the National schools is opened and closed with prayer ; which is more than we can say of all our Scotch schools, for in some of them there is no prayer at all. A class of girls of about six years of age clasped their hands, shut their eyes, and sang with their teacher their opening prayer, in which there was nothing about the Virgin, the great and almost the only goddess of the Papists. It was made suitable for all, but it is to be de-

plored that the name of our blessed Saviour—the Lord Jesus Christ—was not mentioned in it.

#### RELIGIOUS INSTRUCTION

is given every Saturday for one hour ; those children whose parents object are sent home. It consists of stories from the Old and New Testaments. No Bible is used, only text-books and the Church Catechism. But the Catechism is not taught in every public school in Italy. Its being taught depends on the attitude of the various Communal authorities, some of whom do not approve of the Catechism. As these authorities contribute so much towards the cost of education, they have a right to control the sort of religious knowledge given. Up till five years ago, children were examined in religious knowledge by Popish priests, but this inspection was abolished owing to the treasonable attitude of the Pope and the Vatican. There is now no inspection, but the Director and Directress are under obligation to see that religious instruction is properly given, and that the conscience clause is faithfully observed.

#### MODERN IMPROVEMENTS.

As many of the children come from squalid neighbourhoods and poor and wretched dwellings, the beautiful building and costly furnishings and the soldier-like discipline have a salutary effect on them. They soon love to come to school, and at once they learn that they must obey. As we went from class-room to class-room, the children rose like soldiers, saluted, and remained standing, without moving or speaking, until told to sit down. There are large rooms to play in ; the roof of the school is flat, and enclosed with a parapet wall, and forms a nice open space for play ; there are also a very large gymnasium, a joiner's workshop for manual instruction, baths for the children, etc. Very few Board Schools in Scotland or England are so thoroughly well equipped to make school life enjoyable as this Italian public school.

#### FEEDING THE CHILDREN.

The children assemble at 9 A.M., have lunch about noon, and get home at 2:30 P.M. It was most interesting to watch the little ones at their noon-day meal. In a large room on three long narrow tables were spread out on little plates the contents of the small

bags or baskets brought by the children. Some had much, others little. One had a small piece of bread, a hard boiled egg, and a small bottle of wine; another had a larger bit of bread, boiled meat, two eggs, and a very small bottle of wine. Some had only bread, but the most of them had meat, eggs, fruit, bread and a little bottle half full or quarter full of white or red wine.

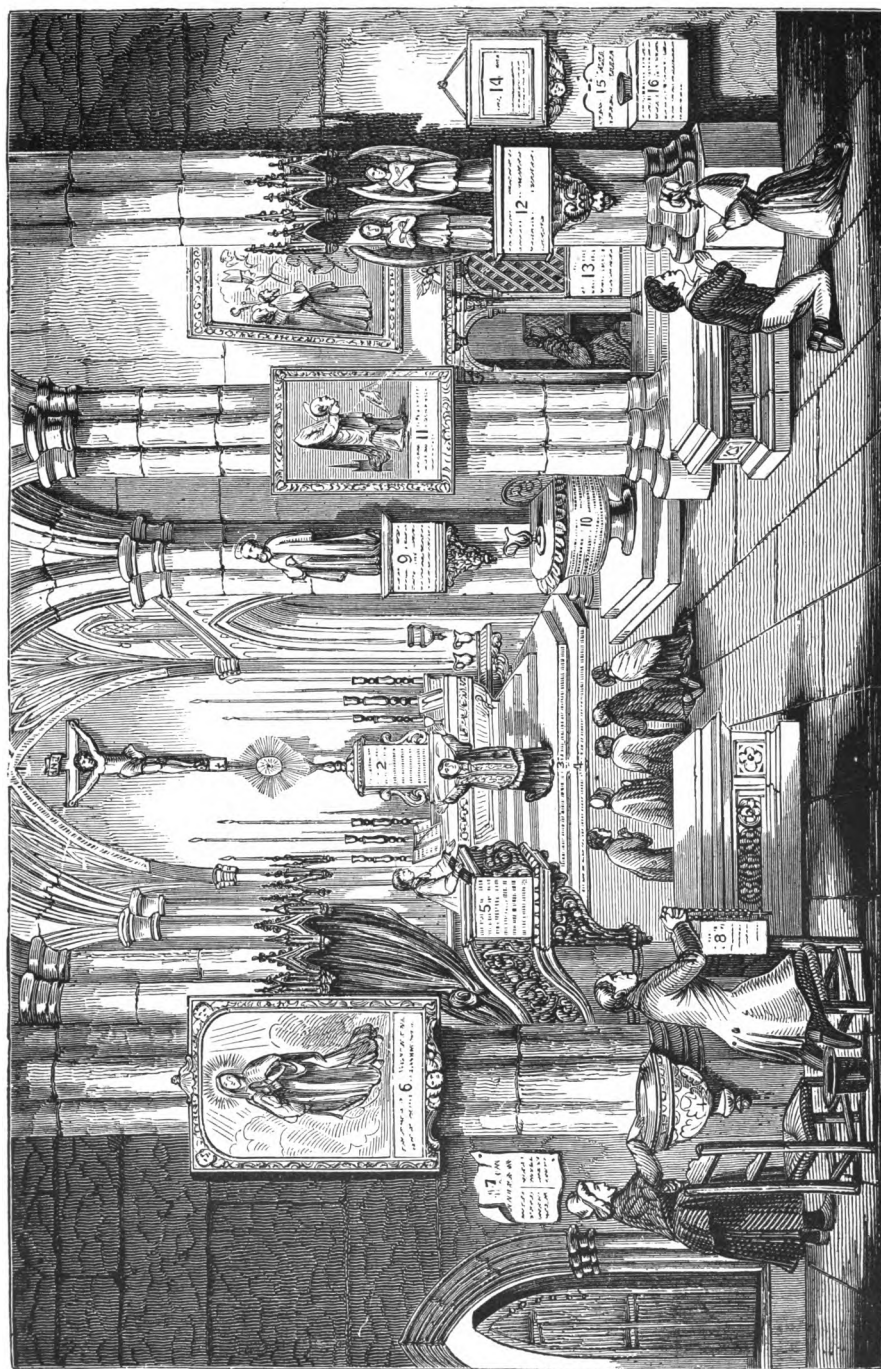
The little tots came marching in, two and two; some were only three years of age. They all took their places opposite the food they had brought in the morning. The young lady teachers saw that everything was right. "Hands up." "Clasp." All held up their tiny hands, with palms close together, in front of their face, closed their eyes and repeated in concert the following grace:—"O God, we thank you for the food you have given us; and we pray you to bless and to give of it to every child." They then began to clear the plates. The little things appeared perfectly happy. Some come long distances. Were they to get home for their dinner, many would be unable to get back in time.

We next went into a large room with three cooking boilers, where food was being prepared, at a charitable aid committee's expense, for the poorer children.

There are three doctors in the different divisions of Rome appointed to call and visit teachers who may be absent from duty through sickness. The children get pretty long home lessons. The parents delight to send their children to school and see them make progress. The education given is preparing the way for the reception of the Bible.

#### THE POPISH SCHOOLS.

The fact of the Papacy having started a large number of Popish schools in opposition to the National Schools, and of her condemning the latter, shows conclusively that the National Schools are doing good, and are not in vain. The teachers in these Popish Schools must obtain the Government diploma, the schools must be approved by the Government, and the Government Inspector has a right to enter them at any time, and see that education is really being given, as Popery has always been the foe to education. Unless to oppose and injure the National Schools, the priests would have no schools. Under the Pope there was practically no education worthy of the name in Italy. About sixty per cent. of the older people can



THE INTERIOR OF A POPISH CHAPEL.

neither read nor write, but Italy's future is brighter, owing to education being now made compulsory. In the south and in the country districts, unlike the city of Rome, it is difficult to get children into school owing to the indifference of the parents. However, education is making progress.

THE INTERIOR OF A POPISSH CHAPEL—POPERY TRIED BY  
THE BIBLE.

The illustration on the opposite page, designed by M. Roussel of Paris, represents the interior of a Popish Chapel with its customary furnishings of holy water, font, altar, images, pictures, candles, crucifixes, confessional, etc. By referring to the numbers on the illustration with which the following numbers correspond, the reader will be helped to understand the Popish superstition, idolatry, imposture and blasphemy described and exposed in this work.

1. The crucifix, indispensable for the blasphemous Mass, is above the altar as an object of supreme worship. In Ritualistic churches such as St Giles' and St Cuthbert's, Edinburgh, the crucifix is painted on the window *over* the "altar," and will doubtless appear *on* the altar, as in England, in due time.

2. The tabernacle where the priest locks up his wafer-gods is in the centre of the altar. In Thornliebank Parish Church, five miles from Glasgow, Mr Charleston set up such a tabernacle.

3. The priest is droning the Mass in Latin—a dead language. He is dressed in the same kind of vestments as those in which the old Pagan priests were robed. He pretends that by his Pagan and anti-scriptural Mass he can deliver souls out of Rome's imaginary purgatory and forgive sins.

4. The poor deluded people bowing in front of him, though appearing to be very devout, do not understand the priest's mummeries, for he speaks in what is to them an unknown tongue.

5. In the pulpit a priest is preaching, not salvation through the atoning sacrifice of the Lord Jesus Christ, but admission into heaven through man's own merit by the power of the priest, intercession of innumerable so-called saints and angels, especially Mary and the Pope, etc.

6. Popish mass-houses are filled with pictures to teach the

ignorant Papists superstition and idolatry. The Papacy keeps her votaries ignorant. "Ignorance is the mother of devotion," she says. It is not Christ, but Mary, who is the Papist's Saviour. The Papacy has cast Christ away and taken a creature in His stead.

7. The Papacy forbids the eating of flesh meat on Fridays, eves of festivals and during Lent on the pain of damnation. This is one of the marks of anti-Christ—"Forbidding to marry, and commanding to abstain from meats" (1 Tim. iv. 3). Instead of seeking to be purified by the Word of God and the Holy Ghost, Papists sprinkle themselves with "holy water," which they say makes the devils run away.

8. With Papists, as with the heathen, prayers are thought to avail according to the number of times they are repeated, not by their sincerity and earnestness and the Holy Ghost's aid. A rosary is needed to keep count for fear the Papist should pray too many prayers to God for his sins. Ten prayers—the "Hail Mary"—are offered to Mary (not one to Christ) for each—"Our Father which art in heaven"—addressed to God the Father.

9. The number of Images in Popish mass-houses is almost endless. These are bowed down to, prayed to, saluted and kissed. Some are held as possessing more divinity and virtue than others. It is the image itself that Papists adore, in defiance of the second commandment.

10. Popery makes Christians by witchcraft incantations in connection with Baptism. Old and young are said to be brought into a state of salvation not by faith in Christ Jesus, but by Baptism, therefore the Romish Church glories in proclaiming "Baptismal regeneration," and the Ritualists preach the same "damnable heresies" as Rome, and this lie is the chief.

11. Popish books are full of lying wonders. The Papacy is always proclaiming her lying miracles. To give one sample. She says that her Saint Denis had his head cut off and thought nothing of it, but lifted up the head and carried it in his hands. Papists are ever ready to swallow any priestly lie; the bigger it is, the easier it is swallowed.

12. Papists pray to and honour certain angels who are only servants, but the God of the angels, who alone should be prayed to and worshipped, they ignore and reject.

13. The confessional is the chief engine used by the Church of Rome to corrupt, debauch, and ruin immortal souls. In it the priest sits as God, and is confessed to as God, and his absolution is regarded as God's pardon. A more Satanic and infernal institution is not to be found on God's earth. Sin in all its horrors is the subject of conversation, and it is nothing but a short cut to hell, as the priest's absolution is as worthless as the braying of an ass.

14. A Papist can have no hope of heaven unless he pays the priest for it. Baptism has to be paid for. Masses cost two-and-sixpence, five shillings, and one pound in this country, but they can be had in Rome and France for sixpence each; however they are all equally worthless and a swindle. A common penance imposed by the priests in the confessional box is "alms deeds," or paying the priest for pardoning sin! Indulgences—a full remission of all punishment due to sin—can be purchased for money.

15 and 16. The Papacy flanks her images with money boxes. The more money given to the idol, the more grace is supposed to flow from it. Papists are robbed by their Church, not only of their souls, but also of their money. Fear of purgatory is the chief money extractor. For instance, millions of pounds have been paid to the priests to get Dan O'Connell out of purgatory; but no priest can guarantee that he has got out, or that he ever went there. Popery is a system of lies and impudent frauds.

The following texts from Scripture are introduced into the original picture by M. Roussel, and shatter in a few words the contents of a Popish mass-house, and the lies on which they rest. The numbers also correspond to those on the illustration:—

1. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John iv. 24).

2. "And then, if any man shall say to you, Lo, here is Christ; or, Lo, he is there: believe him not" (Mark xiii. 21). "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts iii. 21).

3, 4. "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (1 Cor. xiv. 19).

5. "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast" (Eph. ii. 8, 9).

6. "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. ii. 5).

7. "Whatsoever is sold in the shambles, that eat, asking no question for conscience sake" (1 Cor. x. 25).

8. "But when ye pray, use not vain repetitions, as the heathen do : for they think that they shall be heard for their much speaking" (Matt. vi. 7).

9. "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" (Ex. xx. 4, 5).

10. "The like figure, whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ" (1 Peter iii. 21).

11. "Even him, whose coming is after the working of Satan, with all power and signs and lying wonders" (2 Thess. ii. 9).

12. "Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" (Col. ii. 18).

13. "And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" (Luke v. 21).

14. "Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give" (Matt. x. 8).

15, 16. "But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts viii. 20).

#### ROME—ITS CHURCHES, RELICS AND IDOLS.

We shall now narrate what we saw and learned day by day in the city of Rome.

Friday, 29th March 1895.—Spent four hours alone seeing the city and its inhabitants.

Under the "holy" Popes the streets were without names, houses without numbers, roofs without gutters, shop windows without glass. Few foot pavements, no street lamps, no names over tradesmen's shops, only iron or wooden signboards. There were huge open drains, full of filth and nastiness of every kind, running down the middle of most of the streets, the Corso included. All this is now a thing of the past. Everything has been revolutionised. You would not take it to be the Rome of twenty-five years ago. It is very much like a British city—wide streets, high substantial buildings, everything neat, clean and tidy.

## PRIESTS AND MONKS.

It is very apparent that the great proportion of the population consists of priests, soldiers and beggars. Most of the priests are fat and ugly. The younger are better looking, but seem to have little "go" in them. All wear very large broad-brimmed black felt hats. When rain comes on, the streets are soon muddy, and the priests in crossing lift their dresses like women, and reveal the fact that their dress is almost the same as that of women. Instead of calling themselves by the forbidden name "Father," they might take the name of "Mother." It would suit their get-up better.

Large numbers of Franciscan monks are swarming everywhere. Like locusts, they are chiefly on the look-out for, and live on, all the "green" of the land. They have mostly bare heads; all have sandaled feet, a rough brown dress with cowl, and a rope tied round their waist, the ends hanging down along with a rosary. Some have small skull caps. A few cover the part of the head where the wool ought to be allowed to grow with the end of their heavy cloak. Many of them look most dirty, greasy and snuffy, mere caricatures of manhood. Others are dressed in creamy-white gowns. The people hardly take any notice of them, and show them as little reverence or respect. In the forenoons and afternoons you are sure to meet bands of young students, under training for the priesthood, walking two deep, dressed like little abbés in all colours according to their countries, with umbrageous shovel hats on their heads. The Germans wear red cassocks, the English black, the Americans white, and so on with those of other nations. The policy of the Papacy in having them for five years, more or less, in Rome, is for the evident purpose of alienating their affections and minds from home and fatherland.

They are to cease to think of them. The Pope and the Papal throne must absorb all their desires and allegiance. Thus in every country they become officers and emissaries of the Pope, who, as the successor of the Pagan Cæsars, desires like them to rule and to bring to his feet the whole world. They are consequently rebels to every throne which refuses to bow before the Pope. All manly and patriotic feeling and sentiment are crushed out of them; they cease to be men and become automatons, mere pawns moved by the prelates above them. They are entirely isolated from all who might influence them for good, they are not allowed to read the Bible nor

even to possess one, and, for the most part, are also forbidden to read works which might liberalise their minds.

We met several nuns, poor, wretched, miserable-looking creatures. No smile. No happiness. Slaves with the livery of their tyrannical lords.

#### CHURCH OF ST PAUL WITHOUT THE WALLS—BASILICAS.

This was the first basilica, or church, that we visited. There are five great and eight small basilicas—thirteen in all. The reason why certain churches are called basilicas is, that many of the first churches, given by Constantine after his supposed conversion to the Christian faith, had been originally courts of justice or seats of the public tribunals, hence they were called basilicas. They had become useless through the decrease of the population and the absolutism of the Emperors. They were consecrated like heathen temples. Corruption and superstition clung to them. The Pagan temples were after the same structure, with chancel, apse, altar and idols. The people were still half Pagan. Their form is oblong, consisting of a nave and two aisles separated by lines of columns; arches that spring from these support the high walls. In some instances the tribune or apse is raised above the level of the nave. Here we have the origin of cathedrals and churches with pillars. They are copies of the heathen courts of justice, or, we should rather say, of gross injustice, and Pagan temples; and the religion found in most of them is on a par with the so-called justice and the superstitions of the Pagans.

#### PAGAN TEMPLES RIFLED FOR POPISH CHURCHES.

“In the churches are ornaments torn from Pagan temples, which there produce often a most incongruous effect. That of St John Lateran is filled with marble columns from the tomb of Hadrian and the Capitol, on which the old emblems still remain. Some have carved upon them the geese which preserved the city, others Gothic and Arabic ornaments. In St Agnes, bas-reliefs, turned for convenience face downwards, are used to form a staircase. These are the sights which meet us on every side” (*Holidays in Rome*, Kip, p. 97). The limekilns of the Middle Ages were supplied with the marbles and sculptures of the Pagan temples, while the columns and ornaments were used in embellishing the churches. The Popes

were responsible for all this. In the eighth century, Gregory III. took nine columns from a Pagan temple for St Peter's. Adrian I. destroyed the temple of Ceres and Proserpine to build St Maria in Cosmedin. Paul II. built the palace of St Mark from the Colosseum, and Urban VIII. stripped the Pantheon of the bronze on the dome to construct the baldacchino over the great altar in St Peter's.

#### THE POPE DRAWS IN HIS HORNS.

We don't profess to give guide-book information or description of the buildings. That can be got elsewhere. Our object is to accurately describe Popery as it exists in Italy at the present hour. Since Rome became the capital of Italy, the Pope and his wicked crew have had to draw in their horns, and the imposture is therefore seen without much of its gold and silk trappings and military array. The old Giant Pope has got into his cave—his den—and there he bites his nails and fumes and curses. But few in Italy heed him. The public watchmen occasionally show him their teeth, and warn him that, if he does not mend his manners, they will very soon run him neck and crop out of Rome and out of Italy.

St Paul's is said to be the finest church of its class in the world. The old church was burnt down through some careless plumbers. The new building has cost millions. Leo XII. ordered its rebuilding.

#### ST PAUL'S BUILT BY PAPISTS AND TURKS.

"The whole world joined in the work. Schismatical Russia offered the gift of an altar of malachite; Mahomet brought as tribute to the sanctuaries of Christ four columns of Oriental alabaster presented by the Sultan; gold, silver and jewels flowed in from every side." The most cruel and tyrannical powers in Europe, whose hands drip with the blood of God's saints, come with their gifts to the yet more cruel and bloody persecutor of the followers of the Lord Jesus Christ. How like draws to like. The church and the adjoining monastery of Benedictine monks are situated in a region of malaria, and have to be vacated in the summer to save the lives of the priests and monks. "To what purpose this waste?" But the outside malaria is nothing to the inside moral pestilence. On the façade of the church is a fine mosaic,

## THE CROSS THE ONE HOPE.

At the top is a *cross* with the inscription, "THE ONE HOPE,"—which is blasphemy. Christ is the One Hope. The tree which was cursed by God could never be the Hope of sinners. What would be said of the hangman's rope, by which a martyr died, being held up as "The One Hope"? Underneath the cross is what purports to be the Lord enthroned, and below this is a Lamb. Under the high altar, the Papists say, lies the body of Paul minus the head, which is in the church of St John Lateran. His body is said also to be in St Peter's, and portions innumerable of the same body are alleged to lie in Popish churches all over the world. Around the tomb are twenty-eight minute lights. In front of Paul's "tomb" is that of Timothy. It is as "genuine" as the other. The baldacchino over the tomb is supported by four columns of Oriental alabaster, presented to Gregory XVI. by Mahomet Ali, the Viceroy of Egypt. These two thus join hands—the false prophet and anti-Christ—who support similar superstition—the one at Mecca, the other at Rome. Over the arch of the choir is a mosaic of the fifth century representing Christ, with one of the most awful faces we ever saw, in the act of blessing in the Greek style, with the fore, middle and little finger of his right hand, and the twenty-four elders of Revelation around him.

## THE POPE AS A FROG AND ANTI-CHRIST.

In the transept in the tribune is a mosaic of the thirteenth century; represented in the centre is Christ seated in glory, with POPE HONORIUS III. IN THE FORM OF A FROG, WITH A MAN'S HEAD, crouching at his feet. Here we have a most important commentary on Rev. xvi. 13-14, "And I saw *three unclean spirits* LIKE FROGS come out of the mouth of the dragon, and out of the mouth of the BEAST, and out of the mouth of the false prophet. For they are *the spirits of devils, working miracles*, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Most commentators agree that the dragon is the devil, the beast Popery, and the prophet Mahometanism. And all three helped to build this church, and agree in dethroning Christ and His Holy Word, and

fighting against heaven. As we looked at that FROG we thought on how God makes the wicked draw their own likeness and fulfil scripture. "The spirits of devils working miracles." The thousands of pretended miracles and the votive offerings and pictures of old rags, bones, and idols raising the dead, found in many Popish churches, are all proofs that Popery is the Beast and anti-Christ.

#### MARY'S ASCENSION TO HEAVEN.

Over the altar of the Virgin Mary is a painting of the apostles gathered from far-off regions ; they are shown as looking into a tomb where the body of Mary had lain, and greatly amazed that she has gone. High up in the clouds God is depicted as crowning her in heaven, placing a hoop on her head. But on the other side of the wall against which this altar is placed there is another altar to Mary, with a large painting behind it representing her ascending to heaven as Christ did, and all the apostles looking up with astonishment. Now, if the apostles found the coffin and grave empty, and while they were looking into it Mary was being crowned in heaven, how did they manage to see her ascend in a cloud to heaven? Or, to reverse the process, why, if they saw her ascend into heaven, were they astonished to find her grave empty? The two pictures don't fit in, but that's a small matter to Papists, who swallow bigger obstacles than that. An Irish priest once told his flock that the Virgin Mary went up to heaven in a coach and six, which was evidently as authentic as that she ascended like Christ.

In a side chapel is a painting of the Lord's Supper after the manner of Leonardo da Vinci. What a rebuke to the Papists' Pagan sun-worship called "the Mass" is this representation of that simple Supper.

#### THE SPEAKING CRUCIFIX.

On the right side of the tribune is the Chapel of the Crucifix. Here there is a black, dirty, most ugly and hideous old Pagan idol ; it has been christened St Bridget. The black crucifix over the altar is said to have had a conversation with St Bridget ! Yes, we should have liked to have been present and heard the blackamoor idol or its representative bowing and conversing with the nigger crucifix ! It's

not said whether this hair-erecting (not side-splitting) dialogue was in Latin or in the real brogue.

#### PORTRAITS OF THE POPES.

On the frieze of the transept, nave and aisles, are mosaic "portraits" of the Popes down to Leo XIII., and with sixteen places for his successors. These are nearly all imaginary, including that of Peter, who was certainly never a Pope, and cannot be proved to have ever visited Rome. Fancy, places left for sixteen more Popes! Evidently these Papists don't look for our Lord Jesus coming again very soon—no wonder. What a terrible day of reckoning will the day of His coming be to these apostates. They will seek to rush from His presence, as do rats in a sewer from the advancing light.

#### ST PAUL'S OF THE THREE FOUNTAINS.

S. PAOLO ALLE TRE FONTANE. About three miles beyond the Basilica of St Paul, this church stands on the spot where St Paul is supposed to have been beheaded. The Popish lying legend says that when Paul was beheaded his head bounded three times from the earth, and on each of these spots fountains sprang up. They are close together, yet the water is different. The first is brackish, and of a milky colour, the second is less so, while the third is entirely pure.

#### RELICS.

This church contains in the right-hand corner, enclosed by an iron grating, a short white marble pillar on which Romanists say that Paul was beheaded. This supposed executioner's block is an object of deep veneration. There are three churches close together. This is the first and chief. It was given over in 1868 to French Trappists.

#### THE CHURCH OF S. MARIA SCALA CAELI.

"St Mary the ladder of heaven." It "derives its name from an alleged vision of St Bernard, to whom Innocent III. had presented a monastery, in which, when celebrating Mass for certain souls, they appeared to him ascending by a ladder to heaven" (*Murray*, page 180). He saw angels conducting them up. If the other church had its lying wonders, why should the roguish monks not invent some to draw pilgrims with their money to this one? Here is the announce-

ment for the verdant ones :—" Beneath this church is a subterranean chapel, behind which is shown a cell in which St Paul is said to have been confined before being led to execution ; and the altar at which St Bernard had the vision above alluded to " (*Ibid*). The largest of the three churches is SS. Vincenzo ed Anastasio, but it has nothing so remarkable as the others. All three stand in a malarial region, which is uninhabited. Astounding relics are therefore a necessity to draw the Popish silly flies into the monks' web, there to be relieved of their money.

#### THE CHURCH OF ST JOHN LATERAN.

The chief and first church in Rome. There is an inscription on each side of the entrance—" *Omnium urbis et orbis Ecclesiarum Mater et Caput*"—"The Mother and Mistress of all Churches of the City and World." It derives its name from the Roman Senator Plautius Lateranus, whose house stood here. In the fourth century, Constantine conferred this house on the Minister of Rome, and he is said to have built the first basilica. It is here the Pope is crowned after being elected, when he comes to take possession of the church. The chapter takes precedence of St Peter's. No fewer than five General Councils have been held here—those of 1123, 1139, 1179, 1215 and 1512.

#### INTOLERANCE.

The third, in 1179, under Pope Alexander III., condemned the doctrines of the Waldenses and Albigenses, ordered their persecution, and that Roman Catholic princes should cast all heretics into prison, and confiscate their goods. The fourth, under Innocent III. of bloody memory, in 1215 also condemned the teaching of the Waldenses and Albigenses and other Protestants. The following is the intolerant decree :—

" We excommunicate and anathematise every heresy which exalteth itself against this holy, orthodox and Catholic faith. . . . Condemning all heretics, by whatsoever names they may be reckoned. . . . Let such persons when condemned be left to the secular power to be *punished in a fitting manner*. . . . Let the secular power STRIVE TO EXTERMINATE from the lands under their jurisdiction, all heretics who shall be condemned by the Church. . . . But we desire also to subject to *excommunication* the believers, the receivers, the defenders, the abettors of the heretics. . . . Let the clergy of the Church by no means administer the sacraments of the Church to such PESTILENT persons, nor presume to commit them to Christian burial " (*Labbe's Councils*).

It was at this Council also that the absurd and blasphemous doctrine of Transubstantiation was first imposed on the Western Church.

The fifth, in 1512, also ordered the extermination of heretics. By a Concordat between the Pope and Francis I. of France, the liberties of the Gallican Church were sacrificed.

In April 1073, Hildebrand—Gregory VII.—was elected Pope in this church with acclamation. It was he who wrested all sacerdotal power from the Emperor, and claimed power over all kings. In the Lateran Council the following titles were given to the Pope—"King of Kings"; "Prince of the World"; and it was blasphemously said, "To thee is given all power in heaven and in earth" (*Barrow on Supremacy*, page 7).

Adjoining the church is the old Papal Palace, which for a thousand years was the residence of the Popes. It was the scene of all the licentiousness and fierce feuds of the Middle Ages. Part of it is turned into an hospital for the poor, and another part is a Museum.

#### HEADS OF PETER AND PAUL.

The high altar stands beneath a magnificent Gothic tabernacle supported by four columns of granite and grey marble. It was erected partly at the expense of Charles V. of France to receive the so-called heads of Peter and Paul, which were supposed to be found among the ruins of the old church. The heads of these famous apostles must have multiplied amazingly after death, there are so many described as "real heads" in Romish churches far and wide, as well as in Rome itself, among which may be mentioned St Peter's and St Prassede's. An appropriate question to be added to Romish Catechisms would be:—How many heads had Peter and Paul? One is curious to guess the infallible answer to be supplied from headquarters.

#### PETER'S ALTAR.

Within the high altar is enclosed a table of wood upon which Romanists say that Peter officiated. Every sort of relic that is wished for speedily appears! We have already mentioned that there is no evidence that Peter was in Rome. This story of the altar is quite fictitious.

#### THE TABLE OF THE LAST SUPPER.

The Chapel of the Holy Sacrament has on the altar four gilt bronze columns, traditionally said to have belonged to the temple of the Pagan Jupiter Capitolinus. These old heathen idol temples have been despoiled and robbed to adorn the Christianised Pagan Popish mass-houses—the Papacy is just the old dragon with the bloody jaws, with a more modern name.

Near this, in a recess opening out of the corridor called the *Portico Leonino*, surrounding the tribune, a table is shown at Christmas as that on which the Last Supper was laid. It was once encased in silver. The Papacy is like Petticoat Lane in London, where you can get anything, from a needle to an anchor. Just mention what relic you want, and very soon while you wait it will be produced. This “relic” is a table, not an altar. Christ offered no sacrifice before or since the one on Calvary.

#### THE TIARA.

There is a curious kneeling statue of Boniface VIII. It is said to be an authentic likeness. His “tiara” is very different from the present triple crown, having only a single circlet. In his later years, however, he had the second crown added; the third one dates from the pontificate of Benedict XII. This shows the development of the Pope’s claims and power. Gradually the Papacy has grasped and usurped by hook or by crook all the power it could. The Pope now claims all power over the kings and governments of the earth, and over all churches and every baptised person, and also over heaven, the fabulous purgatory and hell. Into heaven the Papacy pitchforks those who die in her interest, and those who will pay liberally for Masses or indulgences. Into the fires of purgatory are pitched every devout and holy Papist who dies fortified with the Church’s “Sacraments” and holy rites; and hell she reserves almost exclusively for Protestants and other heretics.

#### ALTARS TO MARY.

On the right, on entering, you see a large crucifix. Six candles are burning before it. Above an altar is a representation, in gilt bas-relief, of the Lord’s Supper, similar to Leonardo da Vinci’s;

another protest against the theatrical Mass. Most of the altars are dedicated to Mary, and have large paintings behind them showing Mary glorified and surrounded by angels, or with the child Christ or the dead Christ in her arms. Christ is almost unknown to Papists unless as a little child, or hanging dead on a cross. One painting shows Mary with the world under her feet, and angels and children round her, while to the left of her feet are demons in the form of dragons, with wide open horrible mouths.

#### THE MIRACULOUS ALTAR-TABLE AND OTHER RELICS.

In the cloisters are shown two columns from Pilate's house. Surely everything connected with this heathen, who delivered the incarnate God of Glory to the Jews to be murdered, should be loathed by Christians. But not so Papists, who are not Christians, and everything connected with our Saviour's torture and crucifixion they kiss, pray before, honour and worship. The other so-called sacred relics here are—(1) One of the pillars from the temple at Jerusalem. It is said to have been split into two by the earthquake at the crucifixion. (2) A porphyry slab on which the soldiers cast lots for the Saviour's raiment. The stone bears these words, "Et super vestem meam miserunt sortem"—"And for my vesture they cast the lot." (3) A slab supported by four columns, each six feet high, which Papists say was the height of our Saviour. (4) A miraculous marble altar. A great miracle is said to have been wrought on it to prove Transubstantiation. Here is the tale. A priest whose mind, say the Papists, was full of doubts as to the truth of Transubstantiation, stood before it. When he repeated the words of consecration, "Hoc est corpus meum"—"This is my body," the "holy wafer" fell from his hands, and, wonder of wonders, sank through the marble as if it had been water, leaving the marks of blood as it went. The hole and bloodstains are still shown. This tremendous miracle is said to have taken place at Bolsena. How is it, when such vast numbers of Romish priests are practically atheists, and laugh in their sleeves at the whole farce, that such prodigies do not occur now, when they are more needed than ever?

In the Vatican is a large fresco by Raphael to illustrate this greatest of miracles. On one side stands the priest regarding the wafer with wonder and reverence; behind him the choir boys and people pressing forward with amazement to see the prodigy. On

the other side Julius II. kneels, attended by his cardinals and Swiss guards. The Pope and his anti-Christian crew will appear to swallow any lie and gulp down any absurdity if thereby any Popish abomination may be supported.

#### BAPTISM OF CONSTANTINE.

The Baptistery is a small octagonal building, said to be built by the Emperor Constantine. Within it is a large porphyry bath, in which Constantine is said to have been baptised. Yet all Greek and Latin writers assert that he was not baptised until he was dying in a distant land, twenty-five years after his so-called conversion, at Nicomedia, a city of Bithynia. His "conversion" was unreal, and a matter of political expediency. The devil saw that he could not exterminate the Christian Church; he therefore determined to corrupt and demoralise its teaching, worship and ministers, and through Constantine and his successors he succeeded marvellously. When she was poor, despised and hunted to death, the Church of the Redeemer was pure and holy; but when she became rich, and was honoured and protected by worldlings, she grew proud, vain, haughty and corrupt, and soon became the servant of the devil instead of Christ Jesus. The bronze doors of the chapel of John the Baptist are said to have been brought from the Baths of Caracalla. According to the guide book, "Ladies are not admitted into this chapel, because St John lost his head through a woman." But we saw women in it. They might on similar grounds exclude women from the churches, because Mother Eve disobeyed God and brought sin into the world.

#### DISCUSSION ON SALVATION.

In the hotel at night we had a long discussion with an Englishman, who denounced justification by faith as an invention of Paul, who was greatly deluded. Salvation, he maintained, was gained by works, without faith or imputed righteousness, etc. "Well," we asked, "suppose you are right, what about your past sins? How are you to atone for them, or get rid of them?" He answered he could not tell, but that a good soil will bring forth good fruit, and that Isaiah was all wrong in saying that all our righteousnesses are as filthy rags, for they are not. We asked—"How does that soil become good? How is your sinful heart purified? Who

prepares the heart for Heaven—you or Christ Jesus? Does the whisky and water you are drinking make your heart all right?" He would not answer, but went on to denounce inspiration, the Bible, etc. Christianity was played out. We must get something better, etc. Thank God the religion of the Bible will never be played out. It will endure, like its Author, for ever and ever.

#### MONKISH FUNERAL.

Saturday, 30th March.—In the Piazza Venezia, we saw a long funeral procession consisting entirely of monks and priests. First came a band of monks thirty in number, two deep, with white sheets over their heads and small holes for their eyes. They were ghastly and repulsive in the extreme. They looked like the ghosts of those they bury. Then in order, two and two, came thirty Franciscan monks bareheaded, fifteen priests, and lastly four big burly monks, with white sheets with holes for their eyes. They carried on their shoulders a large bier, on which the dead body or the coffin is laid. The black canopy was covered with embroidered gold skulls and crossbones. The procession entered a building where the dead likely lay. An English young lady—a lackadaisical creature with a face like a sheep—exclaimed with great glee, "Oh, how pretty!" Another opposite her cried out, "How horrid and horrible!" The first continued, "They are going to bury some poor person. They are so good. They bury all the poor, and are so attentive to the dying poor." We looked at the ignorant creature. She knew not that each of these hired mourners had to be paid for, and that smartly; and as for burying the poor or anyone without payment, they would see them walk to Jericho first. All is a matter of money both with priests and monks all the world over.

#### SUPERSTITION—INHUMANITY TO THE DYING.

Frances Wey writes as follows in *Rome, its Churches, etc.*, p. 56, Ed. 1887:—

"At Rome, and throughout nearly all Italy, when a sick person is at the extremity, the family flee from the house: a husband, a beloved wife, a father, a grandfather, dies abandoned; the last gaze meets only hired faces. This custom, which speaks clearly as to the real religion of the people of Rome, has for its origin the rather *Pagan dread of being bewitched*; they imagine that *the dying have an evil eye*. They do not accompany the train of friends to the cemetery; the procession—a procession of state (more decent at Rome than in Tuscany, where in an

evening, carried along by the light of torches, the dead hasten so swiftly) —is only recruited from among the religious orders. It is joined by the servants, the carriages of the defunct, his horses, if he had any, and his dogs, very likely, if their inclination carries them thither."

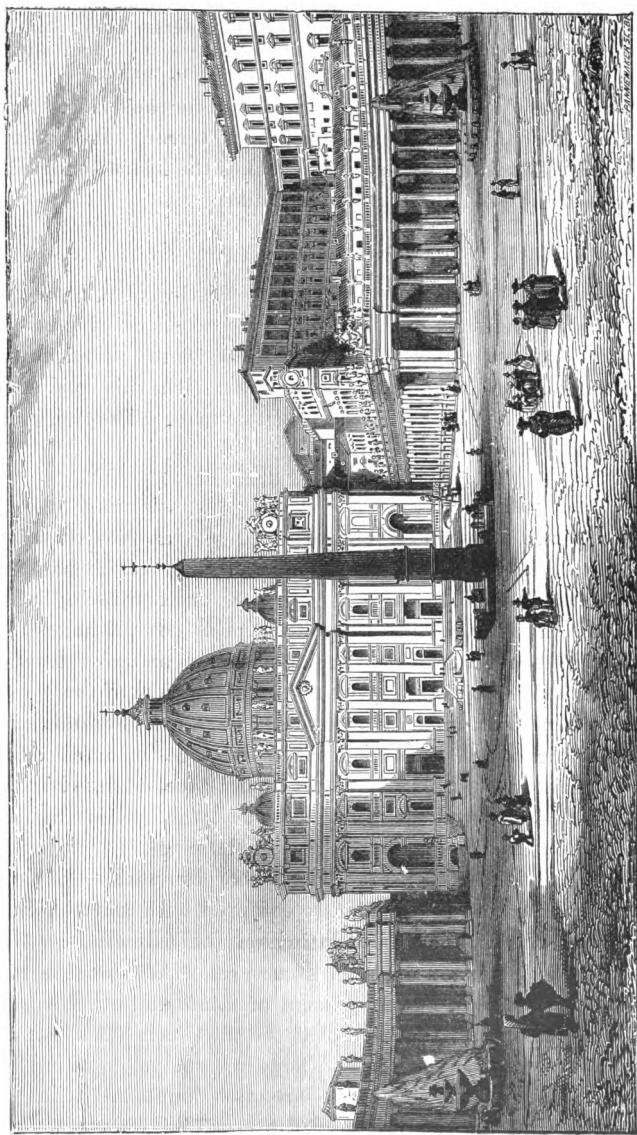
Popery, like Paganism, has no compassion for the dying. Superstition and witchcraft fill these Papists with terror. It is only the religion of the Lord Jesus Christ that makes the heart tender, kind and compassionate to living and dying alike.

#### ANOTHER FUNERAL.

We passed quite a different funeral, consisting of a hearse with a large wreath encircled with a band of broad black ribbon. One coachful of people followed. The priests were conspicuous by their absence. The first funeral was of the rich, this evidently of the poor, or rather of a liberal and patriotic man. The rich man, it may be, and Lazarus over again.

#### ST PETER'S.

We approach it by the Bridge of St Angelo, at the extremity of which are colossal images of Peter and Paul, and on the parapet on each side stand five figures of angels. At one end facing it is the Free Church of Italy, and at the other, the Pope's prison, when he reigned, called the Castle of St Angelo. Two long, narrow streets run parallel to St Peter's. At last we got our first view of the "seat of the Beast" described in the Revelation. On the right and left are the great colonnades, consisting of 284 large columns and 64 pilasters, surmounted by 192 statues each 12 feet high, which bend and wriggle like the suckers and feelers of a huge octopus, St Peter's being the body, and the cupola the eye of the monster. It has been described as having the appearance of a scorpion with a double tail. The top of the façade is ridiculously equipped with thirteen images of Christ and the apostles gesticulating on the balustrade. Money has been lavishly wasted upon the structure. The immense pillars have nothing to sustain but a regiment of saints and other worthies. The pillars are so close together that the walk beneath them has a narrow, dark, unearthly aspect. They are out of harmony with the buildings. Within the circle are two fountains which play continually. But all the water of the ocean will never wash out the horrid superstition, heartless cruelties and bloody massacres of the Papacy.



ST PETER'S, ROME

## OBELISK OF THE VATICAN.

In the centre stands the Pagan obelisk brought from Heliopolis, Egypt, by the Emperor Caligula, of infamous memory. For long it stood in the circus of Nero. In 1586 Pope Sixtus V. erected it here. On that day, after High Mass in St Peter's, the Pope blessed the workmen, and no one was to speak during the operation on the pain of death. All would have failed, as the ropes were snapping, when a sailor named Bresca cried out, "Wet the ropes." Instead of executing him, as a reward he and his family in all time coming were to supply the palms for Palm Sunday. This Pagan obelisk helps to prepare one for the Paganism inside the church. It is surmounted by the great Popish idol which Papists and Ritualists worship, namely, the Cross. It is truly in its proper place, for here Paganism and Popery join hands and kiss each other. The Cross was renewed in 1740, when some pretended relics of Christ were deposited in a perforation made to receive them. The dedication of the obelisk by Caligula to Augustus and Tiberius is still visible on the lower shaft. The Cross was anciently worshipped by the Egyptians, the Babylonians, the Ninevites, yes, and by the Pagan druids in our own country. It is the sign and badge of Popery, and ought to be shunned by every believer in Christ. For hundreds of years the early Christians hated the very sight of a cross. It is not once found in the catacombs of these centuries. When set up at first, it met with stern resistance. Believers could not endure the sight of it.

## PIAZZA OF ST PETER—MIRACLE OF THE MARTYRS' BLOOD.

In January 1895, a Popish priest named "Father" Hoban, of Loanhead, lectured in Edinburgh under the auspices of "The Edinburgh Cathedral Club," Canon Donlevy being in the chair. Here is one of the crammers he told the gullible Irish Papists:—

"An interesting anecdote is told in connection with this piazza. One day Pius V. was walking in the square along with the Polish Ambassador. Seized with enthusiasm at the thought of the courage of the martyrs who had moistened the spot with their tears, and fertilised it with their blood, he knelt down, and taking a handful of the dust, said to the Ambassador, 'Take this dust, which is formed from the clay of saints, and is impregnated with the blood of martyrs.' The Ambassador had not the Pope's faith in his heart. Nevertheless, he received this strange relic with respect, but on returning to his palace, taking out the bag which held the dust, he found it covered with blood. The

dust had disappeared, the Pope's faith had evoked the blood of the martyrs, and that generous blood reappeared at his call to testify in the face of heresy that the Roman Church in the sixteenth century is the same Church for which those heroes gave their life under Nero. (Applause.)" (*Catholic Herald*, Jan. 31, 1896).

The Papists are cute enough to quote "anecdotes" of centuries ago. We would challenge the concentrated "faith" of the whole Papacy of to-day to repeat the "miracle." It's a wonder Papists do not tremble to speak of the blood of the martyrs. The history of the Papacy is one long crimson record of blood—the blood of God's own slain by her.

#### ST PETER'S.

The view of St Peter's reminds one of a palace. It is far from imposing. The façade is disproportioned to the building, and conceals much of the dome. In the centre is the window from which the Pope blessed the world and cursed his foes. To the right are the immense structures, known as the Vatican, being a city in itself, and having 11,000 rooms. It is here that old anti-Christ has his abode, who calls himself the "Holy," "Infallible" Vicar of Jesus Christ and His representative on earth. It took three and a half centuries to bring St Peter's to completion. Julius II. and Leo X. raised the cash by the infamous sale of indulgences—swindling the deluded and priest-ridden people out of their money under pretence that by buying indulgences they would secure an entrance for their parents and friends, who were roasting and freezing in purgatory, and themselves into heaven.

At the close of the seventeenth century the cost was estimated by Carlo Fontana at £10,000,000, exclusive of the sacristy, bell-tower, models, mosaics, etc. It is now said that "the cost of the church and appendances is estimated at £15,000,000 sterling, and the maintenance is £7000 per annum." The world has been beggared and impoverished to keep a gang of priestly scoundrels in gorgeous and costly halls and palaces. Did the meek and lowly Jesus, who said, "The Son of Man hath not where to lay His head," ever mean that those who should profess to be his followers should live as kings and gods on earth? The whole population of Italy is impoverished, and you meet beggars everywhere in shoals, yet here are millions of money worse than wasted.

The church covers 240,000 square feet. In front there is an in-

scription in large letters :—"In honorem principes apostolorum."—"In honour of the Chief of the Apostles." Christ was never thought of. This temple has no relation to Him. We approach the great flight of steps leading to the church. At the foot are two colossal images. One has a drawn sword—this is Paul ; the other has the keys in his right hand, and is in the attitude of blessing with the forefinger and thumb—this is Peter. We ascend the steps and enter the portico ; here we are confronted by

#### GREAT HEATHEN BRONZE DOORS.

These originally belonged to one of the old Pagan temples, the temple of the sun. We have Paganism in the Egyptian obelisk, and we also have it at the entrance to this "Christian" Pagan temple. The bas-reliefs of the framework "consist of medallions of Roman Emperors, satyrs, nymphs, and even mythological subjects, such as Leda and the Swan Ganymede, the fable of the Fox and the Stork, surrounded by arabesque reliefs of fruit and flowers, etc." We saw all these and more. There are Pagan gods and the sacrifices ; Romulus and Remus suckled by the wolf ; sacrificing bulls ; crane putting its head into the open mouth of the wolf ; two men riding a goat ; serpents and birds ; man driving a spear into the mouth of a dragon (no doubt the origin of St George and the dragon) ; goats ; boars ; feeding the dragon ; standing worshipping the dragon ; owl with rabbit ; snakes ; woman holding flying eagle by the neck. The whole of this is Pagan in the extreme. The centre panels have been taken out and recast. They have Christ, Peter and Peter's martyrdom ; Mary, Paul and Paul's martyrdom. How finely Rome has mixed or blended Paganism and Popery outside and at the entrance of St Peter's—obelisk and cross, Pagan gods and Christ and apostles.

#### PORTA SANTA.

One of the side doors on the left which is walled up, and with a bronze cross in the centre, is called the *Porta Santa*, "the Holy Door." It is one of the five entrances, and is never opened but on the Christmas Eve of the Grand Jubilee, which has taken place every twenty-fifth year, being at all other times built up. The common people used always to pause and kiss this door, or scrape off a bit of its mortar.

Several dirty beggars are ready to pull aside the great heavy curtain for you which covers the main entrance to St Peter's.

#### CHURCH DOOR CURTAINS.

Nearly every church, though having inside doors, has also large heavy curtains at the outside, of a sort of canvas, with lead at the foot, and doubled with a piece of leather. The leather, which is impregnated with all the filthy perspiration, grease and dirt from numberless hands for centuries, when the curtain falls back, often gives one a brush in the face. Thus infection is spread.

#### THE INTERIOR OF ST PETER'S.

One on entering is both surprised and amazed at the lavish display of gold, marble, frescoes, stones, sculpture, paintings, etc., the loftiness of the ceiling, the great dome and mighty proportions of the vast building. It is not a church. It is not a place where God could be worshipped. All is spectacular. The world is here in all its glory and munificence. It is a great palace, one of the grandest Pagan temples ever reared. "It is written, my house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. xxi. 13). In order to erect it, millions were robbed and damned. Souls were of no consequence. Money! money! money! was all the Popes cried for, and all they cared for. It was the building of this idol temple that roused Luther and nearly the whole of Europe against the Papacy, and resulted in the glorious Reformation and the shaking of the Popedom to its foundation. Let real Protestants come and stand here and look about them, and never again will they admit that the Papacy is a Church of Christ, but will proclaim her to be the anti-Christ of Scripture. This is Satan's triumph. This mighty building excels the great temple of Jerusalem, and the costly fanes of the fabled deities of paganism. For more than three centuries thirty-seven Pontiffs have lavished immense wealth on it. The wealth of the world is gathered here. Marbles, bronzes, costly materials, gold and precious stones, paintings, etc.; what good has all this lavish and costly display done to the people of Rome? Under the Popes they were the most ignorant, debased, drunken, immoral, criminal and murderous nation in the world. Fine buildings, sculpture, paintings, music and acting can

never change a sinner's heart. The Gospel and the Holy Ghost alone can effect this.

#### INFLUENCE OF THE FINE ARTS IN ROME.

In *Townsend's Tour in Italy*, 1851, p. 120, we read :—

"The contrast between the beauty and the grandeur of ancient, mediæval, and modern art, with the seeming misery of the people, the filth of the streets, and the abjectness of the superstition, resembles fetters of gold on the corpse of a noble criminal. The fine arts are said to improve the taste, and to elevate the sentiments of those who habitually contemplate them. They may do so—but in Rome the marvels of the pencil and of the chisel stand side by side with abject mental debasement and hopeless poverty. Civil freedom droops, religion languishes, and industry is palsied. Every person with whom I converse has something to relate of arbitrary arrests, jealous espionage, and mutual suspicion. The fruit of the cockatrice tyranny and priestcraft is the fiery flying serpent of hatred and revolution."

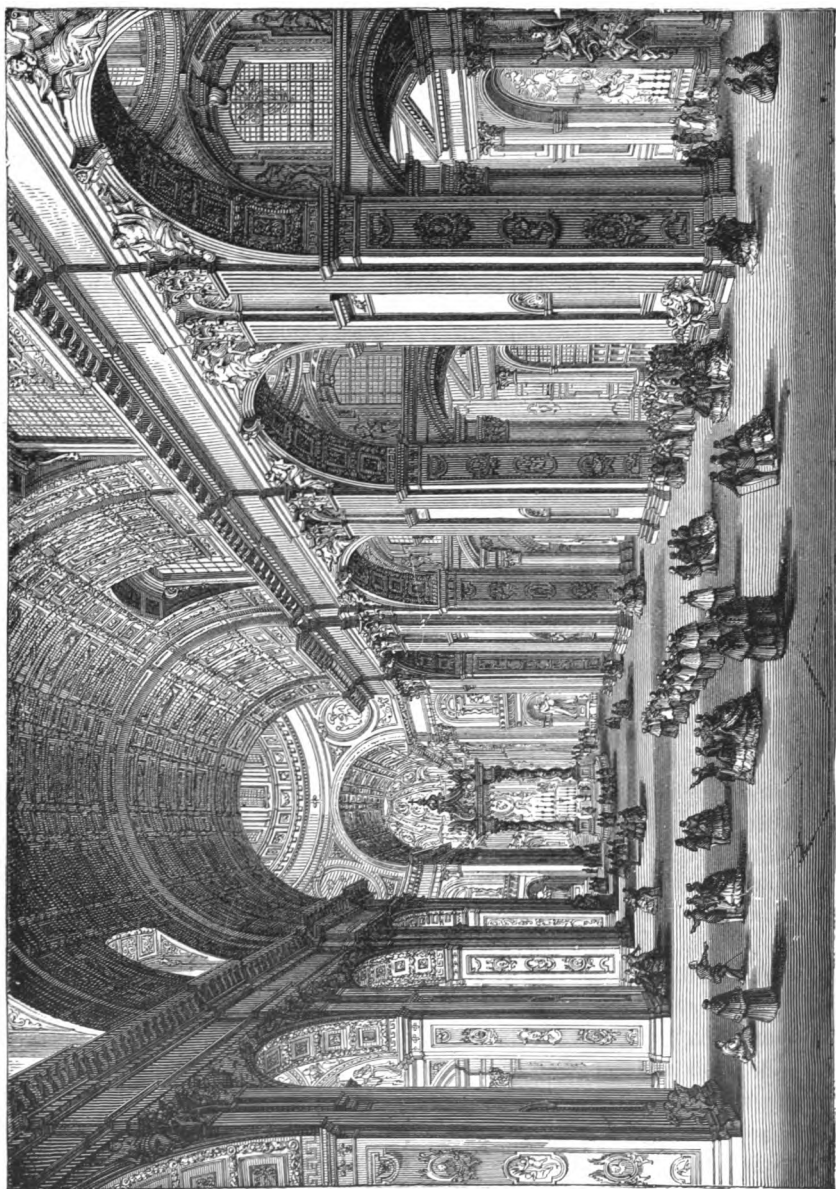
#### ST PETER'S A PALACE, MONUMENT OR PYRAMID.

One after visiting St Peter's wrote :—

"What you may think of it I don't know, but it is impossible to express the disappointment I felt on seeing what seemed to me to be—not a church, but a large house or palace three storeys high with little attic windows at the top."

The idea of the Papacy was not a church, but a great palace, colosseum, or pyramid which would call forth the admiration of the world. Its root was pride and vanity. The building is a heathen temple—stately, barren, cold, dead, a combination of the world and the devil. It seems to say, "Christus vincit, Christus regnat, Christus imperat!"—"Christ conquers, Christ reigns, Christ commands." But the Bible puts it differently "Christus amat, Christus docet, Christus exaltat."—"Christ loves, Christ teaches, Christ exalts."

We may pray anywhere, but not here. The mind is distracted, dazzled, filled with wonder. You may feel that you come here to pay court but not to pray, it is a place for sightseeing and conversation, not for worship. There are 44 altars, 748 columns, and 389 idols and images. The Spirit of the living God cannot dwell in a building reared with blood-money wrung out of multitudes now in hell, who were promised heaven for their cash. The Holy Spirit is not here, only the devil and hell. The immoral and lascivious monuments call up scenes little in unison with holiness and the fear of the Lord.



VIEW OF THE INTERIOR OF ST PETER'S, ROME.

ROME HUMBUGS THE IGNORANT.

As Britain maintains a great show around the despoiled Sultans of India, so the Roman Emperors deluded and flattered the deposed Roman people with splendid temples, idols, rites, ceremonies and public shows, and the Pope imitates his heathen predecessors in every one of these particulars. When he held the regal power, the people were treated as children, imbeciles and slaves; geegaws, shows, performances, fireworks, pompous processions and everything external and spectacular were given in order to awe the ignorant, delight the superstitious, and dazzle the worldling.

The old basilica which occupied the same site lasted for 1100 years. Pope Nicholas V. wished to erect a temple that would rival Solomon's.

HEATHEN GODS BECOME POPISH SAINTS.

Ten or twelve heathen temples and baths have been turned into Popish chapels; nearly everything therein is found as in the time of heathen glory.

Heathen idols and altars with Christian names, mythological statues with new names, baptised Pagan idols. The old superstition metamorphosed into the new. Dogma and creeds have changed, but the Pagan form of worship has remained. Paganism exhales from every pore. Rome calls them symbols, as the originals dwell in heaven; so did the pagans, for theirs dwelt in Olympus. But in practice, and in the belief of the multitude, including priests, the heavenly nature of the invisible god or goddess is transferred by some mysterious process to the image of stone, iron or wood. The painted canvas becomes a personal saint, and the marble block a living god. All springs from the desire for a bodily deity.

"Under the brow of the Palatine Hill is a circular building, once the temple of Romulus, to which the women of ancient Rome were accustomed to carry their children when ill, that the priests might pray for their recovery. It is now the Church of St Theodore, and you may at any time see the women of modern Rome carrying thither their children on the same occasions" (*Christmas Holidays, etc.*, Kip, p. 228).

THE INTERIOR OF ST PETER'S FURTHER DESCRIBED—  
THE HIGH ALTAR.

At the end, under the dome, stands the high altar, with a canopy 130 feet in height, supported by four twisted columns of Corinthian brass covered with golden foliage. The material was stripped from off the roof of the pagan Pantheon by the Pope. This baldacchino is most imposing. The pavement of this temple is entirely of

marble. To the top of the dome is 400 feet. The letters of the inscription on the frieze round the bottom of the cupola are 6 feet high, and the pen in St Mark's hand 6 feet long.

#### CONFESSIONAL BOXES.

To the left of the high altar are a group of confessional boxes with inscriptions in English, French, Spanish, Russian, Austrian, etc., where Papists from these countries may confess. Although we were about a score of times through this temple, we never once saw a Papist or even a priest in one of them. At Easter one would have expected these spider parlours to be full of senseless flies. But no. At all hours and day after day we visited to see what was going on, and we are thankful to record that the work of immoral teaching in these confessional boxes was at a standstill.

#### TOMB OF PETER AND PAUL.

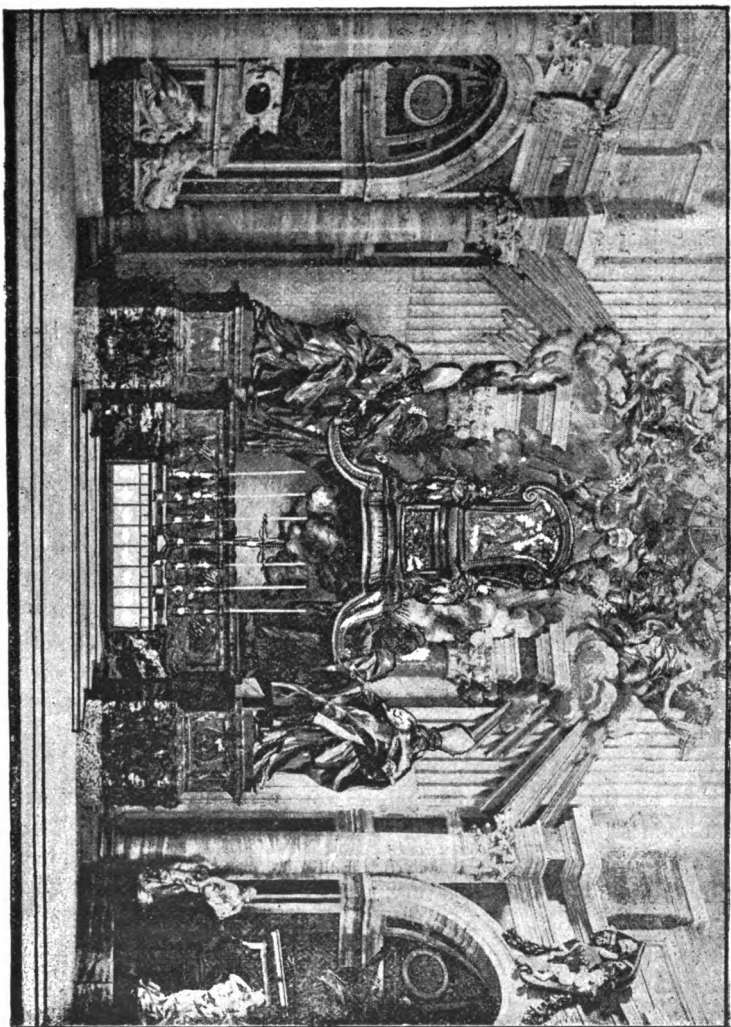
In front of the huge altar is the crypt or confessional, with a large circular balustrade of white marble with eighty-seven lamps perpetually burning on it. Peter and Paul are said to be buried here. Were that so, their bones would be speedily unearthed and bring fabulous prices. In two large caskets under the altar are the supposed relics of these two apostles.

#### ST PETER'S NEVER FILLED.

This vast edifice is said never to be filled, not even on the coronation of the Pope. It is only on the occasion of a few great festivals that service is performed in the body of the church. In the *choir chapel*, to the left on entering, where only 300 or 400 have room to stand within the doors—the rest of the space being occupied with the seats of the canons, bishops, priests and students (the singers are above on a balcony, where there is a small organ, its neighbour being on the opposite side)—daily Mass is performed, and morning and evening offices are sung out by the members of the chapter. It was here that we witnessed the grotesque and ludicrous ceremony of blessing the so-called palms on Palm Sunday.

#### THE TRIBUNE AND THE POPE'S THRONE.

The high altar of St Peter's is seldom used. At the extreme



ENTHRONED ABOVE THE WORSHIPPED "ALTAR GOD."

[Photographed at Rome.]

## 94 *Rome—Church of St Peter—Tribune and Throne*

end of the church is an altar with a colossal reredos, made of black bronze, in the centre of which is a throne for the Pope, within which is the so-called chair of St Peter. It is at this altar that the funeral of the wafer-god takes place on "Holy Thursday," also the idolatrous worship of the cross on Good Friday, and the superstitious functions of Easter Sunday. A Popish Priest pertinently asks, "Why does the Pontiff not perform every Sunday the duty of his office?" Ever since the Pope lost his despotic power over Italy, he has rarely taken part in any function, but in the dumps—proclaims himself to be the prisoner of the Vatican. A jolly, big and handsome jail has he. It has 11,000 rooms (he thinks them cells, we consider him and his crew sells). The really amusing thing about the Pope's so-called imprisonment is that he is jailor and jail-bird combined.

At the further end of the nave is the Tribune. Against the wall is a large altar, consecrated by Pius IX. in 1859; behind and above it is a colossal reredos in bronze, executed in 1667. High up in the centre is a throne, which encloses the so-called chair of St Peter, supported by figures of St Augustine and St Ambrose of the Latin fathers, and St Chrysostom and St Athanasius of the Greek fathers.

At the summit is a dove surrounded by angels, boys and nymphs in midst of rays of light. Angels are looking down at the Pope's throne with the Pagan chair inside. Resting on the top of the throne are two boys each holding a key with one hand, and holding up the tiara over the throne with the other.

In the Lateran Museum we saw a large painting of the Pope sitting on this very throne, while women, representing the arts and sciences, were surrounding the same.

This throne is exalted high above the altar, and herein we have a literal fulfilment of Scripture, and an additional proof that the Pope is anti-Christ. "And that man of sin be revealed, the son of perdition; who opposeth and EXALTETH HIMSELF ABOVE ALL THAT IS CALLED GOD, OR THAT IS WORSHIPPED; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. ii. 3, 4). The wafer is called God by the Papists; they also worship it, and the Pope besides proclaims himself infallible, and God Almighty upon earth.

Referring to the above description of anti-Christ in Thessalonians,

Dr Charles Hodge, in his *Theology*, Vol. III. pages 817 and 818, says :—

"That is true of no worldly power. . . . It was not true of any of the Roman Emperors. . . . It is, however, all true of the Papacy, and it is true of no other power which has yet appeared upon earth. Paul does not concern himself with theories but with facts. It is the practical operation of the system which he describes. The actual facts are, first, that the Popes claim the honour that is due to God alone; secondly, that they assume the powers which are His exclusive prerogatives; and thirdly, that they supersede the authority of God, putting their own in its place. It is thus they exalt themselves above God. They assume the honour which belongs to God, not merely claiming to be vicars of Christ on earth, and by allowing themselves to be addressed as Lord and God; but by exacting the submission of the reason, the conscience, and the life to their authority. This is the highest tribute which a creature can render the Creator: *and this the Popes claim to be their due from all mankind.* They claim Divine prerogatives as infallible teachers on all questions of faith and practice, and as having the power to forgive sin. They exalt their authority above that of God by practically setting aside His Word, and substituting their decrees, and what they put forth *as the teachings of the Church.* It is a simple and undeniable fact, that, in all countries under the effective dominion of the Pope, the Scriptures are inaccessible to the people, and the faith of the masses reposes not on what the Bible teaches, but on what *the Church* declares to be true."

Cardinal Manning says :—

"The priest's hand is the instrument of bringing the LORD of heaven on the altar."—*Sermon on Pope's Jubilee.*

Archbishop Ullathorne says :—

"The multitudes kneel when the Pontiff lifts up the GOD of heaven and earth in his mortal hands."—p. 216, *Letters from Rome, Cathedrals.*

Cardinal Wiseman says :—

"The Papal throne is LOFTY, and is erected *opposite* the Altar, in the Sanctuary."

"The Altar is the *object of all* reverence; towards it *all* kneel, and worship the consecrated elements there."—pp. 229, 230, *Recollections of the Popes.*

On the walls of the Tribune are a series of inscriptions relative to the publication here, in December 1854, of the Pope's newly-discovered idea of the Immaculate Conception of the Virgin Mary, and the names of the cardinals and prelates who were present on that occasion. God has the sinners' names also.

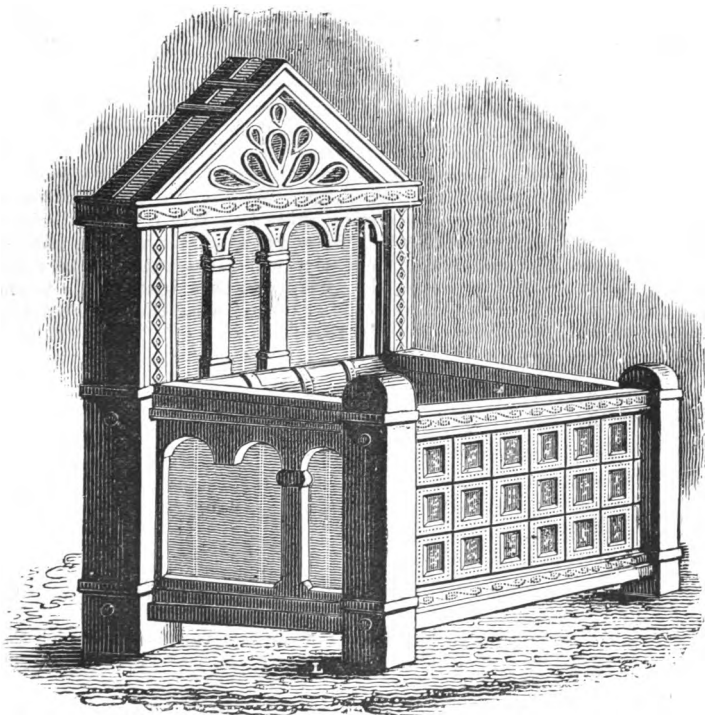
#### ST PETER'S CHAIR.

This is such a scandalous and barefaced fraud that the Pope will not allow it to be seen by the public. A fraud and swindle

which the Papacy won't face up to must indeed be a very bad one. It's not much they won't attempt in the direction of "relics" to draw in the cash.

#### CARDINAL VAUGHAN ON ST PETER'S CHAIR.

At a great Popish meeting in the City Hall, Glasgow, December 1895, Cardinal Vaughan said :—



THE SO-CALLED CHAIR OF ST PETER.

"Now, there had been from earliest times a *great devotion* to the bishop's chair on account of all that it symbolised."

Old rags and bones, old chairs, and the old Pope's big toes are all objects of "great devotion" with Papists.

"There were two chairs of St Peter."

Yes, just as there are several heads of St Peter. One, with his

body, said to be in St Peter's; another, along with St Paul's head, said to be in St John Lateran; and a portion of St Peter's head in St Prassede's Church.

From one chair, Gregory the Great sent "a little fire of oil" "as a relic to the Lombard Queen." That must have been a miraculous chair, sending forth both "fire" and "oil"! But no, it was just "the fires of oil that burnt before" the chair. It was thus honoured as a saint.

"They had also the fact of the *veneration* of this first chair of Peter in the Catacombs."

But the early Christians worshipped God alone, and knew nothing about the "veneration" of old rotten chairs. What has become of this idolatrous chair? Cardinal Vaughan says that Peter, having left Rome, returned in the reign of Nero and had "his chapel and his chair" in a senator's house. This eclipsed the former chair, and in it the Popes are crowned.

"That was the chair that had come down to them from the days of Peter. It was 4 feet 9 inches high, and 2 feet 10 inches in width. It stood from the ground 2 feet 2 inches. It was made of four logs of yellow oak, and these are the older parts. *There had been added pieces of acacia wood, and ornaments of ivory covered a considerable part of it, so THAT IT WAS NOT PRETENDED THAT THE WHOLE OF THE CHAIR WAS THE ONE USED BY PETER*, but that substantially the chair was the actual one so used" (*Catholic Herald*, Dec. 1895).

Here are important admissions that the old chair has been patched up and ornamented, and all these additions receive the same worship as the so-called chair of Peter. It is not the whole chair, but only "substantially the chair." It is like the innumerable heads of Peter and Paul. A small splinter of the so-called original skull is glued on a large plaster skull, and the whole is honoured, venerated or worshipped as the original skull.

But a month later (January 1896), "Father" Hoban, lecturing in Edinburgh under the presidency of Canon Donlevy, told of another Papal chair. He said:—

"At St Peter's the Pope is Sovereign Pontiff, but at St John Lateran, he is the Bishop of Rome. When the Pope is elected, his first act is to go to St John Lateran's to take possession of his seat as the Bishop of Rome. *There is the ancient chair of the Popes*" (*Catholic Herald*, Jan. 31, 1896).

But here is evidence that the chair is of Pagan Mahommedan origin.

About 1827 Lady Morgan gave to the world a wonderful

description of this "holy relic." She states that the French, when masters of Rome, broke through the costly casket to see the "sacred chair." Upon its mouldering and dusty surface were traced carvings which bore the appearance of letters. The chair was brought into clearer light, the dirt and cobwebs removed, and the inscription faithfully copied. The writing, which is in Arabic characters, is the well-known confession of Mahommedan faith—"There is but one God, and Mahomet is His prophet." The story, she adds, has since been hushed up, the chair replaced and none but the unhallowed remember it, and none but the audacious repeat it (*Italy*, Vol. II. page 227).

#### THE WORSHIP OF THE POPE.

The Papists declare that the wafer after consecration is no longer flour and water—a little bit of paste—but the Lord Jesus Christ Himself—"Not only the true body of Christ, and whatever appertains to the true mode of existence of a body, as the *bones and nerves*, but also that ENTIRE CHRIST is contained in this sacrament" (*Catechism of the Council of Trent*). The word used in 2 Thess. ii. 4 to describe the worship given to the wafer is "*sebasma*." The only other place where this word is found in Scripture is in Acts xvii. 23, where it is used to denote "altar-worshipped gods" (see margin of Authorised and Revised Versions, "devotions," "or gods that ye worship"). The "sanctuary" where "he sitteth" is named the *naon*, or inner court of the building—the chancel. The New Testament points out that the altar was there—"dwelleth not in NAOS (temples) made with hands" (v. 24). "When he (the priest) went into the NAOS of the Lord," . . . there appeared on the right side of the altar (Luke i. 9-11). "Between the naos and the altar" (Matt. xxiii. 35). "Measure the naos of God and the altar" (Rev. xi. 1). The language used in 2 Thess. ii. 4 to describe the sitting of the man of sin implies both MOTION and rest, so that it can describe the Pope as moving as his chair is being carried into the temple (*eis ton naon* in Greek). The word to describe the manner or fashion of his seat is *cathisai*, from which is the word cathedrate and cathedral—to sit as an enthroned bishop of modern times. The Pope's temple is therefore called "Cathedra Petri," the cathedral or seat of St Peter.

Previous to the Revolution of 1870, on all the great festivals of

the Popish Church the Pope was carried shoulder high seated in a chair, in the midst of great pomp and surrounded by his cardinals, prelates, soldiers and others, from one end to the other of St Peter's, while the crowds fell on their knees and worshipped this god who overshadowed the altar and all that Papists worship.

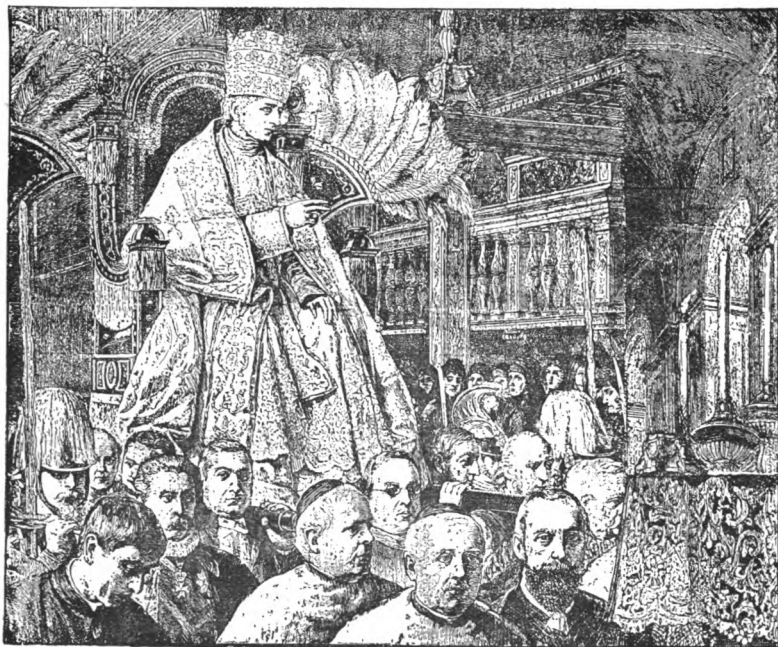
The authorised translation of the Latin Vulgate (the Douay Bible) describes "the man of sin" as uplifted or elevated shoulder high. "Who opposeth, and is LIFTED UP above all that is called God, or that is worshipped, so that he SITTETH in the temple of God, showing himself as if he were God" (2 Thess. ii. 4). A friend of mine wrote the editor of the *Freethinker* about this, and he replied that the agreement consisted in this, that whoever wrote the Thessalonian prophecy was actually describing the Pagan Pontifex Maximus carried into the Imperial temple of the gods (probably in Paul's time); and afterwards enacted by the *sedia gestatoria* of the Roman bishops in the Constantine Basilica or Vatican Cathedral. This infidel editor admitted the agreement at once.

As to the so-called chair of St Peter, the Romish tradition runs that a member of the Pagan Senate (or Session) was converted, and presented this ivory-wooden chair to the first bishop of the Court of Rome. This is remarkable in view of Revelation xiii. 2, which says that the Dragon (ancient Pagan Rome) gave the Beast his SEAT and great power and authority.

Another striking point is that the emblems of Hercules—the god of strength—are sculptured in ivory on the front of the chair. Whenever, therefore, the Pope sits upon that chair, he is from another point of view, in the words of St Paul, seated above what was called God, and worshipped.

Again, in Daniel xi. 38, are the words "In his ESTATE shall he honour the God of forces;" (the margin has "IN HIS SEAT"). How remarkable it is that the Hercules—the mighty Hercules—should be representing the forces of Nature personified by the Babylonians and ancient Romans in the Papal SEAT, now worshipped as an ancient relic! A friend in London writes—"I spent some time explaining these things to a clerk who was a 'sceptic' on religious matters, and I thought I had impressed him with the prophecy and fulfilment; but after thinking it over for some weeks, he returned me an answer that the prophecy was certainly written BEFORE the event took place in the Papacy, but yet (so he reasoned)

he was INCLINED to think rather that, whoever had the 'fixing up' of these things in the grand cathedral building, must have had some secret 'animus' against the Pontiff, and arranged the architecture or shrine, etc., etc., so as to wind itself up with the prophecy! Thus did the sceptical clerk calm his troubled intellect with this 'possible' solution (as he termed it). After all, it was merely his suggestion, and the other clerks in the office did not think it satisfactory to suppose that Michael Angelo and Bernini and the



THE POPE CARRIED IN MIDST OF GREAT POMP.

decorators of the cathedral merely conspired (or 'plotted') a fulfilment of 2 Thess. ii. 3, 4, etc., when they drew out the plans and designs of the structure in the edifice."

CEREMONIES AT THE CORONATION OF THE POPE.—THE POPE  
WORSHIPPED AS GOD.

In Foye's *Romish Rites*, pages 389-397, we have the following account of the ceremonies which take place at the coronation of the Pope. It is a vivid picture of creature worship.

### FIRST ADORATION OF THE POPE AFTER HIS ELECTION.

"As soon as the Pope is elected, he is asked his consent to be Pope and the name he wishes to assume; and this being recorded, the Fisherman's ring is immediately given to him. Then he is vested behind the altar in the Pontifical robes, after which he is carried in his chair before the altar of the chapel in the conclave, and there THE CARDINAL-DEAN FIRST, AND AFTER HIM THE REST OF THE CARDINALS, ONE BY ONE, ADORE HIS HOLINESS UPON THEIR KNEES, KISSING HIS FOOT AND HIS RIGHT HAND. . . . After this the first cardinal-deacon, preceded by the choir, singing the anthem, '*Ecce sacerdos magnus*,' etc.—'Behold the high priest so acceptable to God and so just,' goes to the balcony, where he proclaims to the people, saying, '*Annuntio vobis gaudium magnum*,' etc.—'Behold, I bring you great tidings of great joy, we have a Pope, N.' Then one of the great culverins of St Peter's is discharged, the artillery of St Angelo respond, and all the bells of the city fall a-ringing at the same time, and the air resounds with the cheerful sound of drums, trumpets, and kettledrums."

### THE SECOND ADORATION OF THE POPE.

"The same day, about two hours before night, the Pope is carried and set down upon the altar of *Sextus's Chapel*, and there the cardinals in their purple copes come, and a second time adore the new Pontiff, who is seated upon the relics of the altar stone. This adoration is celebrated in the same manner as the former, the musicians all the time singing anthems suitable to the solemn occasion."

### THE THIRD ADORATION OF THE POPE.

"After the second adoration, the cardinals descend into the middle of St Peter's church.

"The Pope follows, carried in his Pontifical chair, under a canopy embellished with gold fringe. *His bearers seat him on the great altar of St Peter, where THE CARDINALS PAY THEIR ADORATION TO HIM A THIRD TIME, IN THE SAME MANNER AS BEFORE, KISSING HIS FEET, etc.* Next after them the foreign ambassadors do the same, before a prodigious multitude of spectators, with which the church is crowded to the utmost extent of the *very porch*. The *Te Deum* is then sung. After this his Holiness is set down on the *highest steps of the altar*, where he solemnly blesses the people. His Pontificals are then taken off, and twelve chairmen, in long scarlet cloaks hanging down to the ground, place him in a chair, and carry him on their shoulders into his apartment."

### THE POPE'S CORONATION.

"Since the Pope is head of the Universal Church, sovereign arbiter of its rights and privileges, the spiritual father of the kings of the earth, etc., it is but reasonable that the external testimonies of his dignity should be answerable to the majesty of his rank and the sublimity of his functions. He wears the keys as a sign of the power he has to open the gates of heaven to all true believers, and the triple crown to instruct and inform the Christian world that he is both *high priest, emperor and king*.

"The preparations for his coronation are no ways inferior to those of the most august princes of the universe." After a detailed description of these august ceremonies, processions, etc., with the cross, the mitre,

the triple crown, and St Peter's keys, he proceeds :—"The holy Father is carried to church in a chair, in the midst of this solemn procession, surrounded by his guards and an infinite number of people, who, if we may be allowed the expression, eagerly gorge down his Holiness's benedictions, in hopes by their assistance to storm as it were the gates of heaven. The Knights of St Peter and St Paul support the canopy under which his Holiness is carried ; and in that order the procession proceeds to St Peter's church."



WORSHIPPING THE POPE.

#### A FOURTH ADORATION.

Also the adoration called homage. The ceremony of washing his hands. The robes of purity and innocence.

"Under the portico of St Peter's, *near the holy gate, there is a throne erected for the Pope*, whereon he sits under a canopy. HERE THE CANONS AND CLERGY OF ST PETER'S, WITH THEIR CARDINAL HIGH-PRIEST AT THEIR HEAD, COME AND KISS THE HOLY FATHER'S FEET.

"The procession having arrived at the foot of the high altar" (after other ceremonies *there*, the receiving of the mitre, seating himself upon his throne, prayers for the coronation, etc.), "the holy Father descends from his throne, and the head cardinal-deacon, etc., array him in the pallium, saying, Receive the pallium, which represents to you the

duties and perfection of the Pontifical function; may you discharge it to the glory of God and of *His most Holy Mother*, the Blessed Virgin Mary, of the blessed Apostles, St Peter and St Paul, and of the holy Roman Church.”

#### THURIFYING THE POPE, AND KISSING HIS STOMACH.

“Then the Pope censes the altar, etc., and the head cardinal-deacon censes the Pope thrice successively, and *kisses his left cheek and stomach*, and the *other cardinals do the same*, one at a time, after him.”

#### A FIFTH ADORATION OF THE POPE.

##### THE PUTTING ON OF THE TRIPLE CROWN.

“The preceding ceremony being over, the Pope returns to his throne, where all the cardinals come, and after taking off their mitres, pay him their adoration. All the clergy come likewise and adore him, each according to his quality, and all in their ceremonial habits. THE PATRIARCHS, ARCHBISHOPS AND BISHOPS KISS HIS FOOT AND HIS KNEE; the abbots and penitentiaries of St Peter kiss his knee only.”

(Then follows an abundance of ceremonies in the Mass.)

“After which the Pope is carried to the Benediction pew. The canopy under which he is carried is supported by the Roman conservators and the caparions; two grooms in *red liveries* carry *fans of peacocks’ feathers* on each side of the chair. He ascends a throne in the pew, which was erected the day before. As soon as the Pope is seated, the choir sing the anthem, *Corona aurea super caput*. After the coronation, prayers are read, the second cardinal-deacon takes off his Holiness’s, mitre, and the first cardinal-deacon puts the triple crown on his head, saying, ‘Receive this tiara, embellished with *three crowns*, and never forget, when you have it on that you are THE FATHER OF PRINCES AND KINGS, AND THE SUPREME JUDGE OF THE UNIVERSE; AND ON EARTH THE VICAR OF JESUS CHRIST OUR SAVIOUR.’ After that he blesses the people three times, and the two cardinals publish a *plenary indulgence*, both in Latin and Italian” (*Romish Rites*. Foye, pages 389-397).

The following description of the adoration of the Pope is from the pen of an eye-witness, and represents the blasphemous ceremony as still practised in the nineteenth century.

“Next day, April 1st, the ceremony of what may be called the Pope’s installation took place in St Peter’s. About eleven o’clock, the procession began to arrive from the Quirinal Palace. . . . The Pope was in a *state coach*, drawn by *six black horses*, and preceded by a priest riding on a *white mule* and bearing a *large crucifix*. . . . In about half-an-hour the procession entered the centre door of St Peter’s. . . . The Pope was borne aloft on his throne, carried by twelve bearers, the choir singing, ‘*Ecce Sacerdos magnus*,’—‘Behold the great Priest.’ At the chapel of the Santissimo he stopped and *adored the Host*. He was then borne forward to the high altar. . . . He walked up to the altar, prayed at the foot of it, ascended the steps, and *seated himself on the middle of the altar*, on the *very spot where the Ciborium, or Pyx* containing the Host, usually stands.

The cardinals in succession went *through the ceremony of adoration*. . . . Each cardinal prostrated himself before the Pope, then kissed his toe, or rather his slipper, next kissed his hand, which was not bare, but covered by the cape of his robes ; and lastly, the Pope embraced each twice, and when all had gone through the ceremony, the Pope rose and bestowed his blessing on the people present. . . .

"Several parts of this ceremony are too striking to be passed over without some remarks. Of course you know that the Host is considered by Roman Catholics as the body of our Saviour ; and, in fact, in Italy, it is commonly talked of under the name of '*il buon Dio*'—*the good God* ; and you perhaps also know, that on the centre of every high altar there stands a *Pyx*, containing a *Host* ; and, therefore, no Roman Catholic passes before an altar without kneeling, in token of his veneration for the presence of his Redeemer. In the ceremony I have just described, the *Pope placed himself on the very spot usually occupied by the Pyx*, and thus did he to my mind show himself to be 'The man of sin,' 'The son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God' (2 Thess. ii. 4).

"It so happened that I noticed the *Pyx*, which usually stands on the altar, *standing on the floor in a corner*. In the hurry of preparation they had probably neglected to remove it in time. I was so struck by the circumstance, that I called the attention of several who were near to me to the fact, and quoted to them the passage in Thessalonians. Never did I expect to see so literal a fulfilment of the Apostle's prediction. . . .

"You will observe, that in the prophetic description of anti-Christ, in Thessalonians, it is not said that he will exalt himself above God, but above that which, although it be not God, *is yet called God*—in my judgment a most clear description of the Host. The Host is that which Roman Catholics call God—it is that which is *worshipped* by them. Did not the Pope exalt himself above it when it was removed from its usual place on the altar to make room for him, and when he placed himself on the very spot at all other times occupied by it ? Why did he place himself there ? To receive the adoration of the cardinals, say the Roman Catholics themselves. At this ceremony of adoration, each cardinal in succession rose from his seat, and slowly approached the Pontiff ; when near him he prostrated himself before him, *lying flat on his face, or nearly so*. What more humble posture could he have assumed had he been drawing near in worship to his Creator, instead of approaching a fellow mortal ? *When you remember where the Pope is seated, and how the cardinals adore him, does it not awfully appear that he 'as God, sitteth in the temple of God, showing himself that he is God ?'* Roman Catholics, when accused of worshipping the Pope, pretend that the word adoration—*adorazione*—means nothing more than reverence ; yet it is the *very technical word* which is always used by them when they speak of *worshipping God Almighty* ; and if they only intend to imply simple reverence done to the Pope, either as temporal or spiritual sovereign, why do they not use some of the many words with which their copious language supplies them, and whose meaning could not be mistaken, even by the unlearned ? The truth is, that the ceremony implies far more than reverence done to the Pope ; it acknowledges the Pope as the vicar or successor of Christ on earth ; and it bears all the semblance which external forms can give to adoration or worship" (*Facts from Rome*,

pages 24-28, quoted in Dr Candlish's Lecture on the Pope the anti-Christ of Scripture).

“THE DEIFICATION OF THE POPE.

*Its Origin and Culmination.*

The humiliating spectacle of Archdeacon Manning's prostration of himself before the Pope of Rome, as recorded in his biography by Mr Purcell, recalls much that is painful to the Christian in the history of the Papacy, and of the Roman Pagan Emperors, whose infamous and blasphemous examples the Papacy has followed in so many respects. “The most monstrous phenomenon in all religious history,” wrote Bishop Lightfoot, “was the deification of the Roman Emperor. At the very moment when the world had reached the highest point of civilisation and culture, when political and legislative ability were achieving their most signal triumphs—in an age of remarkable progress and enlightenment which was unequalled in ancient, and has only been paralleled quite recently in modern times—this portentous development of polytheism was invented.” It is at the least not a little singular as a striking coincidence that in Christian Rome, as in Pagan Rome, the Sovereign began as “Supreme Pontiff,” and ended as a God. “The apotheosis of a living Emperor,” writes Bishop Lightfoot, “might be something exceptional. Yet monsters like Caligula and Nero claimed and obtained divine honour during their lifetime in Rome itself; and Domitian was wont to be addressed as ‘My Lord and my God.’” However, after centuries had rolled on not only does history repeat itself in the deification of a Roman ruler, but along with it comes the fulfilment of prophecy, “of that man of sin who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God, making a show of himself that he is God.” No writer, however, has so forcibly set forth the fulfilment of this remarkable prophecy as the late Bishop Reinkens, once a Roman Catholic, who in his Second Pastoral Letter in reply to the Encyclical of Pope Pius IX., writes :—“Has the Pope never been told that the Oratorian Faber wrote a book ‘On Devotion to the Pope,’ without which no one could be saved, ‘as it is an absolutely indispensable element of all Christian holiness?’” Has he never heard the seductive voice of the religious devotees in England and France, praised by the so-called Church clergy, which extols him, the Pope, as *the third incarnation of the Godhead*? Yes, did he not hear during the Vatican Council that in Rome itself a Bishop preached this idolatrous doctrine to the people from the pulpit? Does not Pius IX. know that those devotees, *i.e.*, “pious priests” and “regular clergy,” preach and write that the Pope might say, “I am the Holy Ghost,” “I am the way, the truth, and the life,” “I am the Eucharist?” Did he never learn that in the sublime hymn for Nones they have set Pius in the place of *Deus*?—that to him is sung the hymn to the Holy Ghost: “*Father of the poor Giver of gifts*”? Did not Dupanloup, in his “Warning for L. Veuillot,” of November 21, 1869, prove all this publicly and by documentary evidence? Has not the Pope's one official organ, the *Civiltà Cattolica*, proclaimed him as the possessor of “*the charismata*,” and asserted that “*when he thinks, it is God that thinks in him*,” that he is “*to Christians all that Jesus Christ Himself would be to them, if he had remained visible upon earth*”? And when did Pius IX., at such idolatrous sayings, like Paul and Barnabas at Lystra, rend his clothes and run in among the people, crying out:

## 106 Rome—St Peter's—Old Jupiter enthroned again

"Sirs, what do you there? I too like you am a mortal man?" (Acts xiv. 14 foll.) Or when did the Pope rise against this idolatry of his person to *punish* it? To this it may be significantly added that the ceremony of the Pope's installation is commonly described by Romish writers as "*the Adoration*," and has been represented on a coin struck in the Papal mint, with the legend "*Quem creant, adorant*"—"Whom they create, they adore." The following language was addressed by a Roman Cardinal—Cardinal Colonna—on his knees to Pope Innocent X. on Sept. 18, 1664: "Most Holy and Blessed Father, Head of the Church, Ruler of the World, to whom the Keys of Heaven are committed, whom the angels in Heaven revere, and the gates of Hell fear, whom all the world adores, we specially *venerate, worship, adore thee*, and commit ourselves and all that belongs to us, to thy paternal and more *than Divine* disposal." Could the language of adulation and adoration of the Pope go further than this?—T. H. L. LEARY, D.C.L." (*English Churchman*, Aug. 6, 1896).

### OLD JUPITER ENTHRONED AGAIN.

Although there are gods and goddesses by the hundreds in St Peter's, and Mary is the great goddess of the Popish apostacy all over the world, yet here we find the exception to the rule. The great and only idol set up in St Peter's for very special worship is nothing less than a large, black, ugly Pagan bronze god. It is placed against the wall of the nave to our right when we approach the high altar, and is close to it. On a white marble old Roman chair, which rests on a pedestal four or five feet in height, this black idol is seated, with a gold halo on his head. One arm rests in a sling, and the hand holds two keys, while the other arm is raised, and holds up the two forefingers and thumb in the attitude either of reproof or blessing. He has a big coarse head, the hair comes over his brow, and he has lots of hair on his face in the shape of whiskers and moustache. This idol Jupiter the Papists have converted into a representation of the Apostle Peter. How is it that the Pope and his priests and prelates do not imitate this so-called St Peter, but vigorously scrape every hair off their faces and the crown of their heads? They cannot surely believe that Peter was like this old idol, else they would show that they were his successors in the matter of pate, whiskers and moustache. The five toes of the extended foot are almost worn off by the constant friction of kissing, and rubbing chin, nose and brow against them. High above is a mosaic of Pío Nono. Under it is an inscription. A canopy covers the idol. Above old Jupiter is a dove with outstretched wings. Two large candles stand in front; a lamp burns before it. For hours we stood and watched, and recorded the awful idolatry practised before and

towards this black hideous idol. We would like to know whether, in view of their idol worship, the Papists have any reason to condemn the poor Mussulman who performs a pilgrimage to Mecca to kiss the black stone of the Caaba?

On St Peter's day this image is, or used to be, clothed in magnifi-



A PAGAN JUPITER.

cent robes, a gemmed tiara placed upon his head, a jewelled collar around his neck, soldiers stationed by his side, and lighted candles all around him—a most ludicrous performance. Is it possible for the Papacy to descend further than this in the mire of superstition and Pagan idolatry?

As the devil, represented in Paganism, has got a position outside

the Church of St Peter's in the shape of a Pagan obelisk surmounted by a cross—at the entrance in the shape of the gates of the temple of the sun with the image of Mary and others; at the high altar in the shape of the baldacchino, made of the copper of the Pantheon; and at the far end of the nave in the shape of a Pagan chair, it is only natural to conclude that he would strive to get an image to himself set up inside this greatest Pagan temple in the whole world, where he might be worshipped.

And is not this the case here when untold numbers of devotees prostrate themselves in worship before this Pagan god—they call it St Peter. But it is only old Jupiter, whose temple—Jupiter Capitolinus—stood where the Bambino temple, Ara Coeli, now stands. Murray says of this idol:—

“In the cell of Jupiter stood the statue of the god, which is represented on medals still extant, *in a sitting posture*, WITH THE FOOT EXTENDED. A tradition states that Leo I., in the middle of the fifth century, melted down that statue to cast the bronze one of St Peter, now in the Vatican Basilica; but the tradition, though repeated by numerous writers, does not seem to rest on any well-recognised authority” (*Murray's Handbook, Rome and its Environs*, page 36, ed. 1864).

“Other writers of more recent date assert that it is the identical statue of Jupiter himself, transformed into that of the apostle. The rude execution of the figure conclusively proves that it is not a work of classical times, and it seems much more likely to belong to the early ages of Christianity, when sculpture, like architecture, was copied from heathen models” (*Ibid*, page 103).

There seems little doubt that it is the very identical Pagan god worshipped by the heathen Romans. The head of the figure bears a close resemblance to the heads of Jupiter preserved in the Vatican and other museums.

There are two very striking passages in the New Testament on this Romish image.

Cardinal Wiseman (in his *Recollections of the last four Popes*) says, “When the Pantheon became a Christian church at Rome, the idols were removed.” (He does not say where to!!!—nor who removed them!)

And Romans ii. 22 demands, “Thou that abhorrest idols, dost thou rob TEMPLES?” (Revised Version).

N.B.—It was the early Roman Church that plundered the Pagan idol-temples, and adapted them for Popish compromise. They appropriated their images and statues and bronzes.

Secondly, the image of the Romish "Jew Peter" is a molten casting of curious BLACK metal like meteoric iron, or some mixture of at least *meteorite* origin.

Well, Acts xix. 35 says the idolatrous heathen at Ephesus claimed to be worshippers (or TEMPLE-keepers) of Diana. "And of the image CAST from Jupiter." The Revised Version shows in the margin that they understood it was metal DROPPED down from the sky. That is, some meteoric iron body which fell melting with the heat into some shapes or figure in the ground.

Meteorites fell thus in Spain, and were noticed, and when dug out of the earth were found warm—moulded into fantastic forms, with every scientific evidence of having been thrown down in a state of FUSION.

So our Romish moderns are merely dealing with the meteoric iron CAST (or RE-CAST) from some ancient meteoric Jupiter.

History repeats itself. St Peter himself writes, anticipating, "For the *time* PAST may suffice us to have WALKED (as the heathen) in abominable IDOLATRIES" (1 Peter iv. 3).

A learned Scottish friend writes from London :—

#### ANOTHER ANTICIPATION.

A ROMAN CENTURION TRIES TO KISS PETER'S FEET, AND IS  
REPROVED AND FORBIDDEN!

'And as Peter was coming in, Cornelius (of the Italian cohort) met him, and fell down at his FEET and AD-ORO (put to the MOUTH). But Peter took him up, saying, 'Stand up, I myself also am a man'" (Acts x. 25).

#### THE WORSHIP OF OLD JUPITER.

We shall now transcribe from our note-book what we wrote while standing close to this image. The extended foot has been neatly restored. It is different from the toes of the other foot, which look like marble. The five toes are very much worn by kissing. We examined them minutely. The figure is life-size, and is the only idol set up for special worship in this church.

#### THE WORSHIPPERS.

As we approached, a well-dressed young lady got out her snow-white handkerchief, rubbed the toes, kissed them, got down on her knees, and prayed to the idol—gazing up into its most repulsive-looking face. Two common-looking young women and a girl

approached, got down on their knees, prayed to the figure and arose. The first rubbed the foot with her hand, put her brow to it, got up to it on tiptoes, and gave it a smack. The second rubbed it with her handkerchief, crossed herself, kissed it from little toe to great toe, touched it with her nose, and rubbed her brow three times against it like an itchy cat. The little girl tried to get up to it on tiptoe, but failed, and went off without much seeming regret. A priest now comes, and simply kisses the foot. Next an old woman and two young women are on their knees before the idol, praying. One cleans the foot with her hands, rubs her brow against it, and kisses it again and again, and concludes by again rubbing her brow on it. The next takes a piece of cloth and rubs the foot, puts her hand upon it, and with the hand touches her forehead, then kisses the foot three times, and finishes with the bovine rub of the forehead. Next the old woman takes in her arms a child a year old, rubs her hand on the toes, and passes the *virtued*-hand across the child's forehead. She does this three times, muttering prayers the while.

A well-dressed young man has just given the toe a loud smack, and wiped it with his handkerchief.

A stout woman is now on her knees before it. She rubs it, and, standing on tiptoe, kisses it.

An Englishman and his wife come forward and look at it. We said to them, "You see how the wretched idolaters have with their tongues licked the toes quite bright, and have kissed them nearly all away. This is real Popery. Here is the image of the Pagan god, Jupiter. Papists are the biggest fools imaginable." They thoroughly agreed with this, and did not see there was anything about the black, ugly thing to call forth kisses. Our whole nature was roused at the sight of such idolatry. One can imagine what Paul experienced in Athens when "his spirit was stirred in him when he saw the city wholly given to idolatry" (Acts xvii. 16).

Now an old priest goes up to the idol. He never dreams of cleaning the toes; down goes his mouth to carry away any infection that may have been left there. He pushes his brow against the foot, prays, kisses it again, rubs his brow once more, and finishes by praying. He then goes straight over to Peter's "tomb," and kneels before it.

Three children come, and each lays hold of the "holy foot,"

climbs up and gives it a smack, and all go away smiling and giggling.

Several very untidy-looking, unwashed persons come and kiss the foot, and are followed by young ladies, handsomely dressed, who also kiss it. Now boys come and give one another a leg up to kiss it. They evidently regard it as a farce. Dirty-looking women again kiss it. Two young men, without wiping it, put their lips where the mouths of the women have been. Six students in priestly dress come next and each cleans it and gives it a kiss. They go over to the tomb and kneel there, no devotion apparent in one of them. All is mechanical and a performance.

A priest comes and cleans the foot, puts his chin and brow to it, but gives no kiss. A monk rubs it with his gown and kisses it once.

The foregoing is what we wrote down on the spot at the moment the idolaters were worshipping this Pagan-Popish idol. In the face of such abject idolatry will anyone dare to deny that they are idolaters, and that the Church of Rome is but the grossest and most idolatrous Church in existence, and is therefore no Church of Christ, the anti-Christ and the Church of Satan? Does Paul refer to this kissing in Romans xi. 4, "Men who have not bowed the knee to the image of Baal," and every MOUTH that hath not kissed him? And in the first chapter he says, "They changed the glory . . . into an IMAGE made like to corruptible MAN." Cicero says, "Hercules's IMAGE had its mouth worn away because the worshippers kissed the metal often" (see further page 132).

#### THE MONUMENTS IN ST PETER'S.

We went carefully and minutely round the whole of the altars, monuments, idols, relics, and everything that could be seen, and wrote down whatever was of moment.

We found the monuments of Popes, who professed to hate the very sight of women in their lifetime, embellished and adorned with figures of women now that they were dead.

We found also that many of these figures were only fit to be set up in brothels. Their nudity was so outrageously immoral that the Popes were compelled to put some clothing on them to stop the outcry which the people raised. Popery has no regard for morality, and here, at headquarters, you have evidence of this in abundance.

We will go round, and note as we go along what may be considered most important. We start from the tribune.

MAUSOLEUM OF PAUL III., said to be the finest monument in St Peter's. The figure of the Pope is in black marble. There are two allegorical female figures in white marble—Prudence and Justice—said to be portraits of the Pope's mother and sister. The figure of Justice was so shamelessly nude that it had to be covered, but this was done only partially, and the figure of Prudence is not more decent in its appearance. The monument has been conceived by the devil and executed by his vicar. The Pope's arms are at the bottom on both sides, with the tiara between.

THE TOMB OF URBAN VIII., on the opposite side, is in black marble. The figure is crowned with a tiara. Underneath, in white marble, is a woman with a child asleep at her breast, while another, also naked, stands by her side, holding up her hand and crying. This is to represent Charity. Over against these there is a woman with a drawn sword. Her head rests on her arm, and she looks upwards; at her side is a boy with the licitor's rods and axe. These stand for Justice.

ST DOMINICK is a colossal image with open book in his left hand, and with the forefinger of right hand pointing upwards. A dog is at his feet with a bunch of lighted candles. It is said that before he was born his mother dreamt that she saw a dog with a lighted torch in its mouth. He was appointed by Innocent III. the first Inquisitor, and carried fire and sword against the Protestant Waldensians and Albigensians. He was the most ruthless murderer of God's saints, and his monks ever since have carried on his cruel and bloody work whenever an opportunity presented itself.

ST ALPHONSUS M. DE' LIGUORI. Dressed with bishop's mitre and pastoral staff. He was canonised in 1839. During his lifetime he "obtained the esteem and love" of no fewer than seven popes. We do not wonder at this, for he was a most immoral writer. His chief work is *The Glories of Mary*, which was highly commended by the late Cardinals Wiseman and Manning. Here is a sample of its most blasphemous teaching:—

"At the command of Mary, all obey, even God" (page 155). "We more easily find salvation by having recourse to the Mother than by going to the Son." "We often obtain more promptly what we ask by calling on the name of Mary than by invoking that of Jesus" (page 112). "My Queen, be my advocate with thy Son, whom I dare not approach" (page 115).

This blasphemous teaching pervades the whole book. And here this immoral writer and exalter, above God Almighty Himself, of Mary, a creature who needed a Saviour like other sinners, has a monument erected in his honour. Truly the Papacy is of the devil and is the anti-Christ.

ST FRANCIS. On the opposite side. He holds a brass monstrance without the Host in his right hand. He was an out-and-out maniac. He preached to birds, and pierced, or got others to pierce, his hands, feet and side, and blasphemously asserted that the Lord Jesus Christ did this cruelty. It is called the "Stigmata." He founded the order of the Franciscan monks.

CLEMENT XIII. On his knees praying, with a tiara by his side. This is one of the richest marble tombs. On the right is a great tall female figure in white marble, representing the Church. She has hold of a long cross. She looks more of a virago than a saint. There are nine massive white marble spikes protruding from her head. On her brow, in Hebrew letters, is "Jehovah." She is indeed a most appropriate emblem of the Popish cruel, bloodthirsty system called a Church—"drunken with the blood of the saints and with the blood of the martyrs of Jesus." At the other side of this great tomb is a grossly immoral figure of a young woman in white marble, life size. It is the most immodest figure in St Peter's, Not a stitch of clothing. Nothing to hide her shame. There she stands in her Pagan impurity, holding in her hand a reversed torch, extinguished, which rests on the ground. In heathen mythology this figure represented the ancient Pagan angel of Death, and the Papists make her do the same duty in this temple. Here we have yet another evidence of the union of Paganism and Popery.

GREGORY XVI. He sits on his throne with a tiara on his head, and blesses with his two forefingers and thumb. There are here also two females in front.

JULIUS II., who mainly contributed to the building of St Peter's, is entirely neglected—a small marble slab let into the pavement alone marks where his ashes lie. This is a lowly ending of his ambition.

MONUMENT OF THE CELEBRATED COUNTESS MATILDA. She died in 1115. Urban VIII. had her remains removed here in 1635. The bas-relief in front of the sarcophagus represents Gregory



HENRY IV. OF GERMANY AT CANOSSA.

VII. absolving Henry IV. of Germany in presence of the Countess. This tomb records the high-handed and merciless oppression of the Papal power during the Middle Ages. Matilda was the powerful ally of the Papacy in the days of Hildebrand, and bequeathed to it at her death her valuable patrimony in Tuscany. She helped the Pope to crush feudalism. She now sits frowning in marble, stern and unhappy, holding in her hands the keys and the Papal tiara. For five centuries her remains lay buried in the Benedictine monastery, from whence Urban VIII. had them removed here. On the sides of the sarcophagus below are displayed the scenes she aided to bring about, and which were her chief delight.

#### HENRY IV AT CANOSSA.

HENRY IV., the young Emperor of Germany, was excommunicated by Gregory VII., his kingdom put under an interdict, and his subjects absolved of their allegiance to him. To get this anathema removed he was forced, in the depth of winter, to cross the Alps over fields and precipices of ice on foot. He found this proud tyrant in Matilda's strong mountain fortress of Canossa in the Apennines, and was refused admittance. Hildebrand at length consented that the Emperor should enter the fortress, but it must be barefooted, and with no other covering than a white sheet. It was in January 1077—the cold was intense, the mountain streams frozen and the ground covered with snow—that the greatest monarch of that time, literally naked, was seen toiling up the castle rocks of Canossa.

He was suffered to enter two gateways, but the third was closed against him. From sunrise until night he stood perishing of cold, the wonder of the spectators; but the gate remained closed. Next day at early dawn, humbled and dispirited, again he stood in this humiliating state, while within the castle the proud, merciless Pontiff held his regal court with princes gathered round him, and mocked and insulted the great Emperor of Germany. Henry, in despair rushed to a neighbouring chapel, and on his knees besought the intercession of his kinswoman Matilda, and the abbot of Cluni. All within the castle, even with tears, had entreated Gregory VII. to end this painful scene, and his own adherents denounced his wanton tyranny, but he remained inexorable. At length, when Henry had

reached the fourth day of this heartless and barbarous penance, Gregory consented that, still barefooted and only covered with a sheet, he should be brought into his presence.

"This is the point of time which the artist has chosen. The youthful king, for he was only twenty-six, reduced at last to vassalage to the Church, his fiery spirit utterly crushed by the misery of the last three days, and the shame that weighed him down, crouches abjectly at the feet of his oppressor, as if submitting his neck to be trodden on. The Italian Court are around, the witnesses of his degradation, while above him stands Gregory, proud and haughty in his mien—the very incarnation of mitred tyranny. Matilda is there rejoicing in her kinsman's indignities and Hugh, the Abbot of Cluni, who had administered to Henry in his infancy the rite of Baptism; Azzo, Marquis of Este; and Adelaide of Susa, and her son Amadeus—all calmly beholding these acts of spiritual despotism and relentless severity, performed by one claiming to be the vicar of Him who was meek and lowly of heart" (*Christmas Holidays in Rome*, Kip, page 26).

We are told that when the Emperor Joseph II., on his visit to St Peter's, came to this monument, he regarded it for a moment with fixed attention, and then turned away with a *blush of indignation and a bitter smile*. It may have had much to do with his future curbing of this tyrannical power in his dominions. In the ante-chamber of the Sistine Chapel there is a large fresco of this same historic scene.

INNOCENT XII. He is also supported by two figures. One with two children—Charity; the other with a sword and scales—Justice.

CHRISTIANA, QUEEN OF SWEDEN. A bas-relief represents her abjuring Protestantism in the cathedral of Innspruck in 1655. This act of apostacy by the daughter of Gustavus Adolphus is thus portrayed as a blow at her father and his religion. The Papacy must have its revenge.

ST FRANCIS. The Founder of the Order of Franciscan Monks. A colossal statue. In the garb of a monk he is gazing in raptures at a large cross which has a host—the Papists' flour and water god—in the centre. Round his waist he has a rope with the three knots, and a rosary and miracle-working medal hang by his side. An angel has her left hand on the cross, and points with the forefinger of her right hand to an open book—not the Bible, but the rules of his order. At St Francis' feet lie a most formidable thick cord scourge and a large merciless cincture with barbed wire, intended for a girdle, the barbed wire being driven into the flesh; the book rests on a hideous skull, with the lower jaw and teeth gone.

ST IGNATIUS LOYOLA. Founder of the notorious Society of the Jesuits. A colossal idol, dressed in monkish gown and cowl. A large open book rests on his left arm. On the first page are the words—"Ad majorem dei gloriam"—"To the greater glory of God." On the other page—"Constitutiones Societatis Jesu"—"Constitutions of the Society of Jesus." The devil stands before him with a Jesuit's face, hair divided as long tongues of fire, left hand clenched and held close to the mouth, while the right holds a closed book with the fingers within it. A serpent with awful head and teeth is beneath. The monk, devil and serpent are excellent representatives of the Order of the Jesuits, who, because of their Satanic teaching and murderous crimes, have been expelled from every country, and for a time from within the pale of the Papacy itself.

TOMB OF ALEXANDER VII. This Pope is kneeling, surrounded, by four allegorical figures of Justice, Prudence, Charity and Truth. Truth was made so naked that protests against this form of gross immorality were raised on all sides, and Innocent XI. got it covered with suitable metal drapery.

LEO XI. In his honour there is a bas-relief representing the abjuration of Henry IV. of France before the Pope's legates, one of whom was Cardinal de Medicis, afterwards Leo XI.

MONUMENT TO MARIA CLEMENTINA SOBIESKI, wife of the Pretender, called by some James III. This lady is styled here Queen of Great Britain, France and Ireland, 1745. This is how the Papacy foully lies, and shows its malice and enmity to the Protestant throne of Great Britain. With the Papacy, the Stuarts are the only legitimate heirs to the throne.

MONUMENT TO THE STUARTS by Canova. It represents the entrance to a mausoleum 15 feet high guarded by genii. Like so many more of the Church of Rome's monuments, these genii were so heathenish and immoral in their nakedness that the Pope was compelled to put on them stucco nether garments. On the upper part of the monument are sculptured the royal arms of Great Britain. Below are three portraits in bas-relief of the son and grandsons of James II. Two of them are half clad in armour, and the third is in an ecclesiastical dress. The last died as Cardinal York. The title of King of England is only given here to the first Pretender, while it is given to all three in the subterranean church.

Lower down are panelled doors; on each side an angel with an

inverted torch, and above the door, "Beati mortui qui in Domino moriuntur,"—"Blessed are the dead who die in the Lord." Few will be astonished to know that "the principal expense of this monument was defrayed from the privy purse of George IV." (Murray's *Rome*, page 1051). One false to God and morals could not be true to the constitution of the country over which he unfortunately reigned. To join with the Pope in styling the Pretender King of Great Britain was treason against the nation.

In the crypt, under the church, the bodies of James Stuart and his two sons lie buried. A plain slab of marble against the wall marks the spot. Most of the visitors passed it without seeming to notice it. Even loftier claims are set forth on this tablet than on the monument above, namely, "James III., Charles III. and Henry IX., Kings of Great Britain." These are the last of the ill-fated, cruel and intolerant Stuarts. James II. was so infatuated and priest-ridden that he sold his throne for the idolatrous and blasphemous mass and became the slave of anti-Christ who is "drunken with the blood of the saints and with the blood of the martyrs of Jesus."

THE CHAPEL OF PIETY. "Cappella della Pietà." The Virgin is represented as seated with the dead Christ on her knees, in marble, by Michael Angelo. On critics objecting to the youthful appearance of the Virgin, and to the son appearing older than the mother, the sculptor replied that it only proved the pure and spotless character of the Virgin. This was surely covering a blunder with a falsehood. In St Peter's, Christ is almost always represented as a child, or dead on Mary's knees. One does not find in St Peter's the hideous-looking crucifixes which are so numerous in almost every other popish church. Why is this? Would their presence distract the attention from old Jupiter?

THE CROSS IN THE POPISH CHURCH—ITS DEVELOPMENT. We have already referred to the cross as a Pagan symbol. How had it come to bulk so largely in the Popish Church?

"Cardinal Bona, as quoted by Milman, to whose *History of Christianity* we have been much indebted on this subject, gives the following as the progress of the gradual change:—I. The simple cross. II. The cross with the lamb at the foot of it. III. Christ clothed on the cross, with hands uplifted in prayer, but not nailed to it. IV. Christ fastened to the cross with four nails, still living and with open eyes. He was not represented as dead till the tenth or eleventh century" (*Christmas in Rome*, Kip, page 163).

THE CHAPEL OF ST COLUMN. "Cappella della Colonna Santa." Contains a pillar which, according to a long inscription on it, belonged to Solomon's temple, and against which our Saviour leaned when disputing with the doctors. It is highly ornamented with reliefs and spiral flutings, and is enclosed in a pyramidal cage of ironwork. It is called "Saint Column." Imagine a stone pillar being made a saint! But since the Pope says it is, who dare deny it among Papists? Similarly all the notorious relics exhibited here may be called saints, such as Saint Cross, Saint Spear, Saint Napkin of Veronica, and be worshipped as saints.

As showing how ignorant Popes and priests are of Scripture, none of them seems to have been aware that it was Herod's, and not Solomon's temple in which Christ disputed with the doctors. Solomon's temple was destroyed at the time of the captivity, six hundred years before Christ came to this earth. But what cares an "infallible" Pope for Scripture. He says Christ leaned against a pillar of Solomon's temple, and no Papist dare contradict this falsehood.

INNOCENT X. AS THE DEVIL. In the right transept was held the Council of 1869, which declared the infallibility of the Pope. Close by is a large mosaic by Guido, representing St Michael with a drawn sword in his right hand ready to strike the devil, who lies prostrate at his feet; his left foot rests on the devil's head, who is endeavouring to raise himself with his hands, his face being downwards. The angel with his left hand holds a chain attached to the devil, who is no other than a man, and that man Innocent X. "BEYOND IS A MOSAIC OF GUIDO'S ST MICHAEL AND THE DEVIL, INNOCENT X. REPRESENTS THE LATTER"!!! (*How to Visit Italy*, by Dr Lunn, page 93, Ed. 1895). When the Papists represent one of their greatest Popes as the devil, they surely ought not to complain of Protestants, who also see the resemblance, saying "Amen!"

ST BRUNO REFUSES THE TIARA. *The Chapel of the Virgin.* In a niche near the altar is a large figure of St Bruno, with long barbed cincture and skull. He refused to be Pope. Slotz, the sculptor, therefore represents him as tempted by an angel or nymph who offers him the tiara and the keys. Bruno refuses with undecided gesture. It was a serious matter to be ashamed of what so many cardinals coveted and so many "infallible" Popes have worn, so Bruno is made to refuse with feeble hesitation, and to let fall a

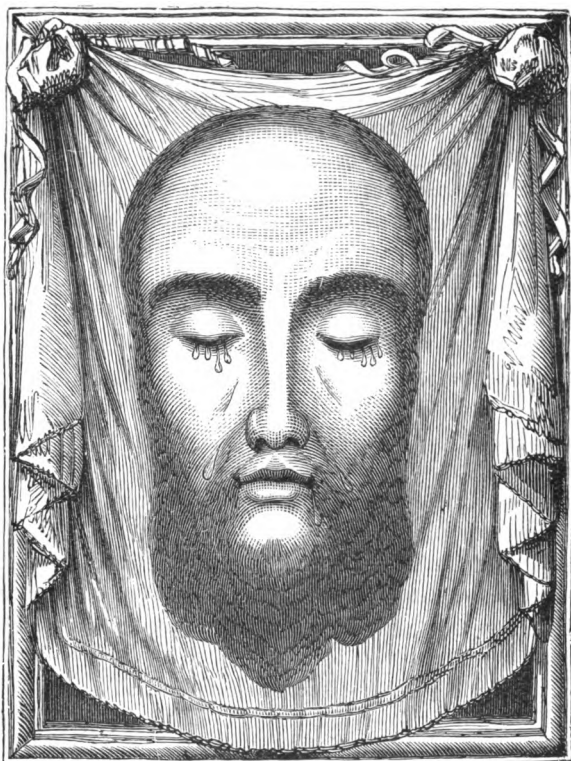
tender, smiling glance on the pontifical insignia. What a reproof to anti-Christ is here. Bruno refuses to be made "infallible" and the "Vicar of Christ," and the offer to make him a god is regarded not as an honour, but as a temptation!!

**ADRIAN IV., THE ONLY ENGLISH POPE.** This monument consists only of a red granite urn with sculptured bull's head. It is found not in St Peter's, but in the subterranean church. It was this Pope who cruelly caused Arnaldo da Brescia to be burnt at the stake. It was he also who, by a bull in 1155, sold Ireland to Henry II., the only price demanded being that the Irish Christian Church should be put down, and that Popery, with all its superstitions and abominations, should be substituted in its stead; also that there should be paid into the Pope's treasury, in the name of Peter's pence, one penny for every chimney in Ireland. Superstition and money are the main props of the Papacy.

**PIUS VII., THE FOE OF THE BIBLE.** This monument shows this Pope with the tiara on his head, and in the act of blessing with his two fingers and thumb. His left hand holds an open book. On the open page in large capitals are the words "VERBUM DEI"—"The Word of God." What mockery is this? It was this Pope who, above all other Popes, denounced the Bible and the Bible Societies. Of the latter he wrote, "We have been truly shocked at this most crafty device, *by which the very foundations of religion are undermined*" (Letter to the Primate of Poland, 29th June 1816). "You ought carefully to have kept in view what our predecessors have already prescribed—viz., that if the Holy Bible, *in the vulgar tongue*, were permitted everywhere without discrimination, **MORE INJURY THAN BENEFIT WOULD THENCE ARISE**" (Letter to Archbishop of Mohilow, 3rd September 1816). In 1820 he approved of the decrees of the sacred congregation of the Index which condemned and proscribed two editions of the New Testament translated into Italian by Martini. And this bitter foe of the Word of God stands with an open Bible in his hand! This surely is adding insult to injury. The Papacy knows that whenever people study and pay heed to the Word of God, they bid good-bye to her and all her superstitions and idolatries, and therefore she has always hated and detested the Bible, and prohibited her people to read it. At the feet of this Pope stands a marble owl, the fit emblem of ignorance and the dense night of error.

## THE RELICS.

These are without number, consisting of skulls, bones, teeth, skin, and all sorts of rubbish. We had an opportunity of inspecting this trash later on. But the greatest of all the relics, which are



VERONICA'S VEIL, WITH CHRIST'S SO-CALLED FACE.

displayed with much ceremony from the balcony above St Veronica's image, are:—The head of St Andrew ; the head of the lance of St Longinus, which is said to have pierced our Saviour's side ; St Veronica's towel or handkerchief, with the impression of our Lord's face left on it when she is said to have wiped it as He walked to Calvary ; and lastly, the chief, a piece of the true cross. Every one of these relics is a deliberate cheat and fraud. The Papacy shows

more bits of the so-called real cross than would make hundreds or thousands of full-sized crosses. The one and the same real lance is said to be at Rome, at Nuremberg, and in Armenia. The Veronica handkerchief in St Peter's has six rivals—in Turin (where they have a representation of the whole body in addition to the face), Milan, Cadouin in Perigo, Besançon, Compiègne, and Aix-la-Chapelle. Fourteen bulls of infallible Popes have declared the handkerchief at Cadouin to be genuine, while four, equally infallible, have favoured the one at Turin. Liars are seldom at a loss to get out of a difficulty, and therefore some Papists have had the audacity to assert that the real handkerchief consisted of seven folds, and the impression of Christ's face went through them all, and all therefore are genuine!! It will take a very clever liar to match that one.

The dome of St Peter's is supported by four great piers. At the foot are colossal white marble images, 16 feet high, of St Veronica holding up her napkin, St Helena with the cross, St Longinus with the spear, and St Andrew. Above them are four balconies which contain the relics. In 1848 the precious skull of St Andrew was stolen. On the spot where it was found again, Pius IX. raised an idol of St Andrew.

#### PETER IS NOT THE ROCK, BUT CHRIST.

Papists perpetually affirm that Peter was the rock on which Christ said that he would build his church (Matt. xvi. 18). On the frieze running round the base of the dome is the following inscription in mosaic gilt letters 6 feet long, which shatters this delusion :—

"TU. ES. PETRUS. ET. SUPER. HANC. PETRAM. ÆDIFICABO. ECCLESIAM. MEAM. ET. TIBI. DABO. CLAVES. REGNI. COELORUM."—"THOU ART PETER, AND UPON THIS ROCK I WILL BUILD MY CHURCH AND I WILL GIVE UNTO THEE THE KEYS OF THE KINGDOM OF HEAVEN."

Now there are two words here which settle the whole question—"Petrus" and "Petram;" the former is a noun masculine, the other is a noun feminine. The first means a stone or a moveable rock, the second, a great rock immovable. Christ did not build his church on "Petrus," but upon the "Petram," which are two different words. It was upon Christ Himself, whom Peter

had confessed to be the Messiah, that the Church was to be built, and not upon a fallible, erring creature like Peter. Augustine so understood the passage. He says, "He did not say to him, 'Thou art *Petra*,' but 'Thou art *Petrus*,' for Christ was the *Petra*" (Lib. i., tom. i., page 42). Chrysostom is of the same mind. He writes, "He did not say upon *Petrus*, for he did not found His Church upon man, but upon faith" (*Serm. de Pent*, tom. vi., page 233).

## OFFICES AND MASS IN ST PETER'S.

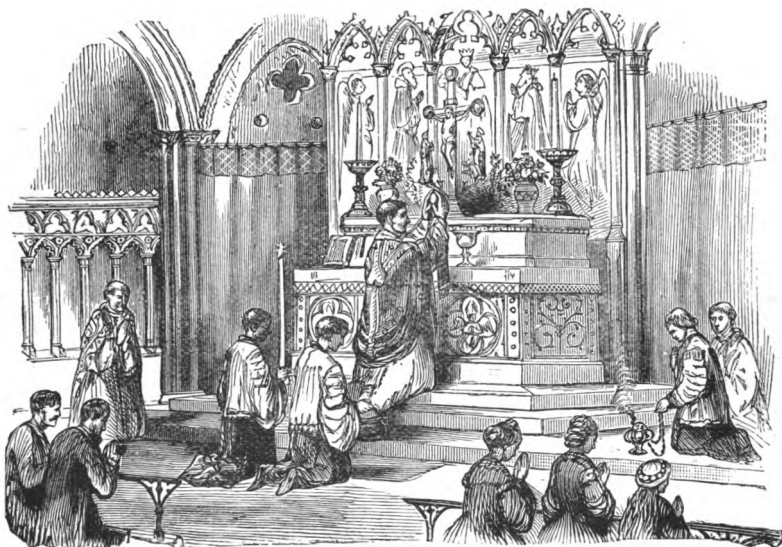
We looked into the *choir chapel*, where the canons were thundering with bellowing lungs at their offices. As it is nearly all antiphonal, the two sides seem to strive who will make the loudest noise. The right fires a broadside at the left, and gets it back with interest. It is all a task. Mechanical dolls might be got to go through the same performance at a tithe of the expense, and they might do good by amusing the weary onlookers, but these fellows are despised by nearly every one.

At an altar close by the tomb of Pius VII., a great big fat priest was performing *mass*; a tiny boy of about eight or nine years of age was assisting him. Two candles were burning. Being Lent, the crucifix and pictures were veiled. Would God they were always so. There were the usual genuflections, kissings, bowings, crossings and other antics almost without number. The priest elevated the wafer, bowed before it and worshipped it. He then broke it in two, putting one portion into the chalice and the other into his mouth. As he blasphemously said, "Let Thy body and blood cleave to my bowels," he smote his breast and chewed away at his god. Next he took the chalice, elevated it and drank the contents. He made a wry face when his alcoholic god made its way down his throat. Now he pours water into the cup, rinses it and swallows the dregs. Next he washes his fingers and drinks the washings. He then gathered into a small brass plate, all the crumbs, each of which, according to his Church, was an entire Christ, and deposited them in the cup, put water over them and swallowed the whole. He was dressed in white cassock, fastened round the waist by a cord with tassels, and had the chasuble, maniple, stole, etc. This is precisely the get-up of English and Scotch Ritualists. We saw many masses performed in St Peter's. The priests, as a rule, go listlessly and

dreamily through their duties. The whole thing is sickening. Truly, Popery is the masterpiece of Satan. And are we going to have all this idolatrous blasphemy set up in the Church of Scotland? Is it for this mockery of religion that our Coopers, Williamsons, M'Leods, Boyds and others of the Scottish Church Society are sighing?

#### THE LORD'S SUPPER NOT THE MASS

This engraving is not of a Popish church, but of a London Ritualistic mass-house. In every respect it is identical with the

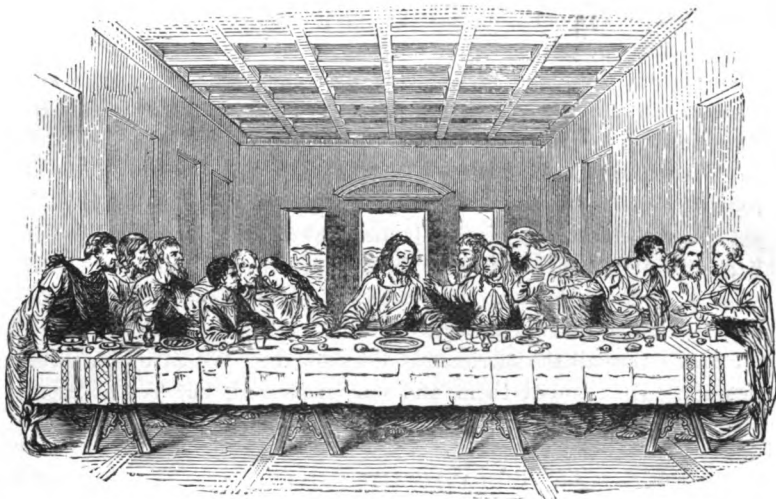


THE RITUALISTS OFFERING THE POPISH BLASPHEMOUS MASS.

Popish mass-house. This is what is to be seen at the present time in hundreds of the National Protestant churches of England, and in most of the Scotch Episcopal churches. *The Church Tourist's Guide* for 1896 says that in England out of 23,000 churches, 7062 are high; in Scotland, out of 204 churches, 186 are very high; and that there are only 18 where no eastward position, altar lights, or any symbols of Popery are to be found. In the Church of Scotland, Popish altars with Popish vestments, and Popish images are

being set up and the mass is being openly performed. On the second day of every General Assembly in St Giles Church, Edinburgh, a full-blown Ritualistic performance is gone through by the Moderator and ex-Moderator, which is the mass-in-masquerade. The liturgy, used in defiance of the law of the Church of Scotland, was compiled by that arch-Ritualist, "A. K. H. B.," and is Popish to the core. Unless suppressed at once, it will ere long develop into something like the engraving on the preceding page.

The famous fresco in Milan by Leonardo da Vinci, depicting the Lord's Supper as instituted by Christ (all, however, were reclining at the meal, not sitting) is in striking contrast to the blasphemous and idolatrous performance of the mass. In quite a



THE LAST SUPPER BY LEONARDO DA VINCI.

number of churches in Rome, and in the Vatican Library we saw copies of this fresco in bronze and paint, and in the Sistine Chapel, where the Pope himself performs mass, a fresco very similar to it adorns the wall. In these representations of that simple supper there is an ever-present protest against the Pagan and heathen celebration of mass. The Lord's Supper and the mass are as different as day and night, and heaven and hell. The one is a commemorative feast, whereas the other is the pretended offering of Christ afresh in

sacrifice to God for sins, especially for the sins of those who are able to pay therefor. The Bible says that Christ, "after he had offered *one* sacrifice for sins for ever, *sat down* on the right hand of God" (Heb. x. 12). And the same Bible tells us that the heathen originals of the Papists and Ritualists "burned incense to the Queen of Heaven," and they "make her cakes (wafers) to worship her" (Jeremiah xlv. 19).

#### THE SACRISTIES.

A sacristan showed us the sacristies. In a side passage is a colossal white marble image of St Peter, about 15 feet high. He appeared to have bunions, two on his right foot and three on his left, but on closer examination we found the irregularities of the surface were the result of innumerable kissings and other salutations of the idolaters through untold years.

On the opposite side is a neighbour colossal idol of St Paul. This apostle lived and served God in Rome, which is more than Papists can prove respecting Peter. Yet hardly a kiss seems to have been bestowed on the big toe of Paul's image.

We witnessed the prelates putting on and off their sacrificial robes. When stole and maniple are put off, each is kissed; so also is the chasuble. Under it they have a white apron which hangs behind their back and is fastened round the neck with strings: it also is kissed. It was like a dressmaker's establishment or the dressing-room of a theatre.

These were all the sacristan could show us. We gave him three pennies. He counted them, and was displeased, but got no more—as we could have seen all he showed without his assistance.

#### BEGGARS IN ST PETER'S.

Beggars are on all sides, and are seemingly the most devout, as they are all armed with rosaries. They come and sit behind you, when you are resting, jabber away at their prayers and then push their right hand in front of you and ask "elemosine"—"alms." Wherever you turn there they are. Some have children. They can all put on the beggar's face as long as a well-wrung stocking, and remind one of the innocent face of some ancient donkey. They won't work, as they find begging the more profitable occupation. One cannot easily forget the look of misery they can put on at command, and the pitiful whine they have learned to perfection.

MIRACULOUS MADONNA.

There are not many miraculous Madonnas and Bambinos in St Peter's. Old Jupiter, as during the reign of Paganism, so now under the Papacy, is the great miracle worker. We came across a small organ on wheels, at the top of a large square platform, with yellow cloth round it. There are two of these and two organs in the choir chapel, yet we have heard it asserted that there is no organ in St Peter's. But in addition to organs they have fiddles, trumpets and drums when required. The first-named organ was alongside an altar where a figure of Mary stands with the child in her arms, and a crown on her head. In frames on both sides there are sixteen or eighteen tin or pewter hearts, also one or two brass and lead ones, all votive offerings, because of so-called miracles performed by this particular image.

WITHIN IRON BARS IN A MONASTERY.

Having spent six hours examining the interior of St Peter's, we went to have a look at the back of it. There are many niches both at the side and back, but without idols. To the left, low down, we saw a Franciscan monastery, with the chapel of St Stephen alongside. We approached and opened the door. Within we found a grating the whole breadth of the church, formed of strong iron bars from floor to ceiling, with many transverse bars. Outside this iron grill there was space for only a few people to stand. We were looking through the bars at the array of gimcrack tawdry wax dolls and ruffianly-looking images within, when a monk, with grey robes and cowl, and wearing a beard, and having a bunch of keys at his side, came forward and put one of them into the lock of a small door in the grating, which he opened. As we hesitated to enter what might have turned out a trap or a prison, he gave a slight smile and beckoned us to enter. We thought, "If that fellow knows us, it's all up. Here we are alone; no one knows we have come here." However, we decided from his face that we might venture within, and we felt relieved when he left the door unlocked and retired. We had our note-book ready, and at once went to work making an inventory of the contents of the chapel. On our right was a glass case containing a two or three shilling wax doll, with the right hand open and a sceptre in the left. It had long

curls, and was dressed in blue satin, with a white satin front, having a cross on its breast. Who this was intended to represent was not stated. What drew our special attention was a figure of some villainous-looking brigand on our left, dressed in a miserable red dress, and standing with folded arms as if waiting for one's purse. A wooden ring in three divisions on the head of this figure gave it a somewhat ludicrous appearance. A wooden paling was hung forward from the crown and one from each side for a halo. Two candles and two vases of paper flowers were in front. On the opposite side was the figure of a woman dressed in dirty yellow, with a red cloak, and a cross in her right hand. Two candles and two vases of paper flowers were in front of her. Slowly the conviction dawned upon us that these horrible caricatures were meant to represent the Saviour and Mary. As we went over all the rubbish one by one, the outer door opened and in came a nun through the open gate in the iron grill—a nun coming into the chapel of a Franciscan monastery! What does she want here? Now another nun enters, and still another and another, four in all; a strange state of matters. *We always understood that the monks ran after the nuns, but here are four nuns after the monks!* The nuns took a back seat and went down on their knees and prayed away to the figures we have described. We kept our eyes on them as we moved about. At length one of them came to the side of the altar and rang a bell and retired and knelt, but no one appeared. She rang the bell again and retired. There was no response, so she rang it a third time. We now felt we were in the way, as the bashful monks would not like to come out while we were there. We therefore left, and felt relieved when we were once more outside, breathing the fresh air.

#### FIRST ATTEMPT TO SEE THE POPE.

Soon after leaving this monastery-chapel we reached the back entrance of the Vatican. We looked within, and saw some women and children, and wondering what they were doing there, we thought we might as well inquire. At the gateway outside were five of the Pope's guard, great big fellows, with black and yellow striped stockings, and long blue great-coats to keep out the heat of the scorching sun! All are armed with long rifles with sword bayonets fixed to them. An officer is in charge of them, armed with a sword. Almost opposite, on high ground, higher than the Pope's

gateway, an Italian sentinel paces to and fro, and an Italian guard of twenty soldiers is in the guard-room close by. We were in the act of going through the gateway when the officer stopped us, asking where we were going and what we wanted. We made him understand at once that we wished to go inside. He only looked at us, held up his hands, and shook his head. There was no entrance for us!

#### THE SABBATH IN ROME.

On Sabbath, 30th March, we left our hotel a little after 7 A.M. In one church we found 31 men, 4 nuns and 150 women; in another 15 men and 40 women. One always finds three or four women to one man in these Popish churches, and they seem always on the move, the same persons being seen in more than one church in rapid succession.

The flower-girls run after you. One put a bunch of flowers into our outside pocket, but it was at once thrown after her. Another actually thrust a bunch into our inside pocket, but it was dashed to the ground, and these girls gave us up.

All sorts of work is being carried on. There is no general observance of the Sabbath. During the day we were glad to see a large number of the shops closed, if not for the whole day, yet for the best part of it. Rome in this respect is far ahead of Paris, where we found shops, workshops and other places of business engaged in their usual work as on a week day.

In a church near St Peter's, mass was nearly finished when we entered. There were 17 men and 100 women present. Some of the women had infants in their arms. At the responses a child two years of age jabbered alone for a time with the priest, much to the amusement of its mother.

#### HIGH MASS IN ST PETER'S.

Mass was performed in the small choir chapel, where the daily services take place. The audience numbered about 300, nearly all tourists. Above the altar is a great cross, long spear and rod, with sponge. Three priests in green chasubles officiated. It being Lent, the music, entirely vocal, was performed by men and boys; eight canons in white cottas and twelve canons in green fur tippets were on each side. In front there were twenty students in white cottas with

lace. Six candles were burning on the altar at first ; afterwards two larger ones were brought in. All is spectacular, just a series of *tableaux vivants*. Everything is done for sensuous effect. No heart or soul is needed. Only gaudy dresses and models on which to put them. The members of the chapter are mostly looking about them, a few are looking at books. A crimson blind is now pulled down. All is darkened. By this time about 400 are present.

#### PREACHING ANTICS.

The preaching is just a performance also. There are certain antics and gestures evidently stereotyped, as we observed them repeated in quite a number of churches. Here is a specimen before us. A priest in white cotta ascends the pulpit. He kneels—gets out his handkerchief and blows his nose—puts on his biretta, or chimney-pot head-gear—adjusts his spectacles—stands with both hands on front of the pulpit—stretches them out—has spoken only three minutes without the least exertion when he sits down—wipes his face with his handkerchief—takes his biretta off—puts it on again—rises and resumes—moves about a little—left hand held out—both hands spread out—has been speaking of the sacraments, priests, confession, paradise, Roman Church, church built on Peter the rock, Peter and penance, etc. ; fifteen minutes are thus taken up ; he sits down—again wipes his face—speaks for a few minutes seated—rises up and goes at it again.

#### THE COLLECTION.

While the sermon is proceeding, this time about the Bambino and Madonna, two young priests armed with tin money-boxes, the shape of Guy Fawkes's lantern, go round for the collection. Each box has a padlock attached, which reveals a tale as to the honesty of the priests. Some of the prelates put in something, but hardly one out of the 400 lookers-on gave a farthing. The young priests shook and rattled the boxes and their contents in our faces, but in vain.

The preacher has been going on for other twelve minutes—having spoken in all fully half-an-hour—when he lifts his biretta as a sign that his task is over. The congregation stand up, as the Ritualists do, while the priest descends from the pulpit.

## MASS FINISHED.

While the priest was gesticulating and going through his duties in the pulpit, the three prelates in canonicals were seated near the altar like Chinese mandarins, or rather like old women dressed for a ball or a masquerade. They now resume mass. The choir sings the gloria alone. A priest appears with a broad green Freemason's sash across his right shoulder, and the prelates uncover; and still another comes attired with a green cope, having the letters I.H.S. in gold in the centre—six men performing at the altar. Meanwhile clouds of incense are thrown around, while the choir sings the magnificat. The priests are all duly incensed, and bow away to each other and cross themselves. The incenser bows away too, and swivels himself about like a weather-cock; he evidently is bent on making some special sign with his body. Here is the tableau at this stage—the prelate with the I.H.S. cope at the altar elevates the cup and a wafer. On his right in front is the Freemason's-sash priest, and on the left a prelate in cotta, while in front of these, kneeling alone, is another priest with a green chasuble. On each side are two flaming torches, each made of five candles; those bearing them also hold out the ends of the chasubles, and the choir once more sings the gloria. This blasphemous performance—called the Mass—is now ended, and the chief performer now proceeds to eat and drink his idol-god.

The students are dressed in black cassocks, white cottas with lace, and a crimson sash round their waists—the biggest and most godless of the three Puseyite nuns who attracted our attention at the station in London is at the very front, down on her knees, with her hands together like a Hindu idol most of the time. The Papists can easily see that she is a make-believe and a fraud. A regular Punch and Judy embrace by twos is the next step. The priests turn face to face and lay their hands on one another's shoulders. Now comes a priest who had been embraced by the celebrant at the altar, the palms of his hands close together, and held up to his chin in Hindu idol style, and lays his hands on the shoulders of the canon at the end of the seat, who, having received this great blessing, turns round and gives it to his neighbour, and he to the next and so on. Speak of farces, lunatics and bedlamites! Here there are men pretending to give the Holy Ghost, while not a

soul of them knows anything about Him, nor wants to know. A procession is formed. First are carried a staff, two candles and a veiled crucifix, then follow the choir, students and performers. The chapter remain to perform their task—singing away while no one seems to pay any attention to them.

#### GREAT EXHIBITION OF RELICS ON HIGH ALTAR.

The high altar, under the dome, was covered with gold, silver, tin or brass reliquaries of every shape and size. No one was allowed to have a near view of them. We got as close as possible, and with our binocle tried to make out what they were. We took a rough sketch of the chief ones, to the number of twenty-nine. The first case contained a skull, the next had a thigh bone; one had a heart, another a skull, another an arm bone; others had bits of bones and pieces of old rags and other rubbish. It was truly a collection of old rags and bones.

The altar steps are carpeted for the occasion, and a boy in cotta is watching the repulsive and disgusting rubbish. A number of men, women and children are on their knees before this rag and bone store, worshipping they know not what—they only know they are what are called "relics," and that is sufficient to cause them to pray to and worship them.

#### OLD JUPITER AGAIN.

Once more we examined his feet most carefully. The one is entire—there are no marks of kissing or of tear and wear. There is a join above the ankle. We put our nails into it. We applied our pen-knife to this foot, and found that it is not of bronze like the extended foot, but of black marble. The five toes of the extended foot are nearly kissed away, and are quite bright and more like brass. Several feet must have vanished if the osculatory, dirty, filthy Pagan idolatry has gone on for ages. There can be no doubt that this foot has been renewed. It is at present being kissed away.

We again watched the idolaters, and recorded on the spot what we witnessed. Three girls tried each to lift up a fourth one, about nine years of age, to kiss the foot, but failed. They laughed heartily over their failure, and were going off in high glee, when a poor woman came up and kissed the toe and then lifted them one by one. Each gave it a kiss and put her brow against it. One thought she had

failed to worship it sufficiently, and had to be lifted up a second time to repeat it. Within five minutes twenty people had kissed it.

Some rubbed it with their hands, others with handkerchiefs, some with the tails of their coats or the corner of their shawls, while others just put their mouths where others had kissed. A priest came, muttered a prayer, laid his chin on the toes, rubbed his nose on the big toe, and next his brow, but gave no kiss. He was followed by a beautiful young lady, who with her snow-white handkerchief softly wiped the toes, and down went her mouth on the big toe that the snuffy nose of the priest had just rubbed. Immediately after her came a big burly priest, who without any cleaning put his mouth where the young lady had kissed. Dirty ruffraffs kissed the foot, and young ladies and nuns followed.

As we stood thus watching and recording, we heard a lady's voice speaking with great indignation. We looked up and saw a lady dressed in black, about seventy years of age, accompanied by what we supposed was her husband. She was tall of stature, and drawing herself up exclaimed, "I WILL NEVER KISS A THING LIKE THAT! I AM AN AMERICAN CITIZEN, AND I WILL NEVER KISS THE IMAGE OF JUPITER." The man who accompanied her had asked her to kiss it. He now said, "It is not old Jupiter, and what does it matter?" She replied with emphasis, "But it is, and I, an American citizen, will never worship it." We went up to her and said, "You are quite right. It is only old Jupiter. Look here, we've been scraping the one foot and find it is marble, while the extended one is bronze. It is awful to see such idolatry." Pointing to the extended foot we continued, "Look, they are kissing away the toes." She responded, "I saw it thirty years ago, and it was just as it is now. There is no question but that it is the old image of Jupiter." Her husband had gone ahead while we were speaking.

We had laid our hat on the pavement near the idol, and were noting this incident when we were accosted by a young Englishman accompanied by his wife. "You are taking stock of what is going on here. It is a pity to see such creatures kissing that thing, but it shows their sincerity." "Yes, we like to record what we see on the spot, as it ensures accuracy. It is true that these idolaters are apparently sincere, but so are the Hindoos, and so were the ancient Pagans. It is only superstition and idolatry, and has nothing to do with the worship of God." The young gentleman replied, "But

they know no better, and they reprove Protestants." We answered, "You know that ignorance is no excuse, and real Protestants, those who have been converted to the Lord Jesus Christ, worship Him in spirit and in truth." We then went with them and pointed out some of the abominations of the place (see further page 218).

#### THE PRIESTHOOD OF THE PAPACY—IMMORAL.

The cardinals, archbishops, bishops, canons, priests, etc., are the officers of the Papal army. One may judge of the rank and file by their officers. Now there is no mistaking the fact that the priesthood is unpopular, and that Italians hate and detest it. We have it on good authority that the number of Italian priests is growing fewer and fewer. Many of the priests are Spanish, French, Austrian, American and English. Most Italians would sooner see their sons in their graves than in the Pope's priesthood.

We watched the priests day by day and week by week. The general opinion of those travellers we spoke with was that they were most insincere and irreverent. There were few fine faces, if any, among them. Ignorance, superstition, lust and passion were depicted on nearly every face. Mr Ruskin described them accurately when he wrote, that the priest has "a face part of iron and part of clay, with the immobility of the one and the foulness of the other, double-chinned, blunt-mouthed, bony-cheeked, with the brows drawn down into meagre lines and wrinkles over the eyes—the face of a man incapable either of joy or sorrow, unless such as may be caused by the indulgence of passion or the mortification of pride."

From the Pope downwards they are all the same. We frequently hear people in this country describing the Pope as a fine Christian old gentleman. But if he be a Christian, where then will you find a Pagan, a fraud, and a tyrant? Because the Pope has been identified with the Lord Jesus Christ and Popery with Christianity, therefore the Italian has come to hate and denounce both Christ and His glorious message of salvation to perishing sinners. It is allowed that Leo XIII. is better than some of his predecessors, but then most of them were the most bloodthirsty and abandoned monsters who ever lived.

You can never mistake a priest's face. Conscious deception and hypocrisy are indelibly marked there. From believing a lie he comes to believe nothing, and therefore ninety-nine out of the

hundred are no better than sceptics, if not atheists. The more ignorant he is the better the tool to work out the treason planned by the Jesuits, who control the Pope. In the very nature of things he is immoral. Celibacy, the life they are forced to lead, and the confessional, would very soon convert the purest saint into an immoral wretch.

This is no mere bigoted and gratuitous assertion. It is the verdict of universal history. Now Papists proclaim that the holiest place on earth is the monastery and nunnery, and that the holiest and best of saints are monks and nuns. If holiness and purity really exist in the Popish system, they must be found in these living prisons, where the "sacred and holy" inmates are confined within high walls, grated windows, huge doors with locks, bars and chains; and in addition, awful curses, torture or death itself are in store for those who attempt to escape and reveal the life spent within.

Yet what do we find to be the case? In 1848, while Anglican Archdeacon of Chichester, Manning visited Rome. He kept a diary while there, from which his biographer quotes at considerable length. On 29th March in that year, Manning recorded that an Italian had informed him that the "Curati," that is, the Officials of the Papal Court, "were open to the charge of incontinence; that some treated it very lightly. That the Regulars, especially the Dominicans, are open to the same charge."<sup>1</sup> The truthfulness of this very serious charge is, strange to relate, confirmed by no less an authority than that of the then reigning Pope himself. Mr Purcell, the author of the *Life of Manning*, in a footnote to the above extract from Manning's Diary, informs us that:—

"Pope Pius IX. made many attempts to reform the Monastic Orders in Italy, but they were always frustrated by the obstinate resistance of the great Religious Houses, especially by the Dominicans. At the time of the suppression of the Religious Orders by the Revolutionary Government of Italy, Pius IX. is said to have declared that though he was bound publicly to condemn the suppression of the Monasteries, **in his heart he could not but rejoice, as it was a blessing in disguise.**"

"On inquiring in 1887," continues Mr Purcell, "of Cardinal Manning whether this reported declaration of Pius IX. were true,

<sup>1</sup> *The Life of Cardinal Manning*. Vol. I., page 386. By Edmund Sheridan Purcell. In 2 vols. London: Macmillan & Co. 1896.

His Eminence replied that whether such an expression of opinion had been actually delivered or not *it truly represented the views of the Pope*. The Cardinal added, that the success of the Revolution in Italy was in no small degree *due to laxity of morals in the clergy, Seculars and Regulars*, and to defective education and religious training in the schools" (*Life of Manning*, pages 386, 387, note).

Papists cannot denounce us as Protestant slanderers when we expose the immorality of the monks, nuns and priests, seeing we have here Cardinal Manning, Purcell the Jesuit, and Pius IX. admitting the whole charge we bring against these sinks of pollution, monasteries and convents.

The priests are also disloyal to the backbone. Of course the "veracious" Pope proclaims that he never touches politics. But then politics cease to be politics, and become religion, whenever the interests of the Papacy are concerned. King Humbert is denounced as a usurper and sacrilegious thief; his laws are openly defied; discontent and treason to the State are secretly disseminated; and they would rejoice in civil war, and seeing Rome turned into a slaughterhouse if only the Pope could get back his lost power.

The chief supporters of the Papacy are not Italians, but foreigners, and chiefly English Ritualists and Papists. In the Church of All Saints (Episcopal) a paper is hung up in the lobby exhibiting a long list of reasons why the clergyman and his followers renounce the name "Protestant." Here they perform the blasphemous mass, and indulge in the usual Popish tomfoolery. The Popish British aristocracy also come here to show off and to help the plotting Jesuit scoundrels at the Vatican. The recent kissing of old anti-Christ's big toe by three hundred and fifty bluejackets and fifty officers is said to have been all arranged by the Duke of Norfolk, who gave £4000 in aid of marshalling, entertaining and feasting them, the balance to go to "Peter's Pence." But if young Italy had its way, very soon the plotting old rebel and his crew at the Vatican would speedily be cleared out of Italy; and the sooner it comes to pass the better it will be for Italy and the rest of the world.

#### SERVICE IN THE PRESBYTERIAN CHURCH.

This is a handsome square building in the Via Venti Settembre, not far from the Royal palace. The afternoon service was at 3 P.M. About seventy were present. Dr Gray, the pastor, conducted the

whole service. He gave out three hymns and one psalm, and read John xi. 18-57. The text was John xi. 56—"What think ye, that he will not come to the feast?" The sermon was read, and lasted twenty minutes. We were surprised to hear the Ritualistic "Amens" sung at the end of the hymns, and also to find in use in leading the praise a harmonium, the root of all our Ritualistic innovations, and which had no place in the Christian Church for many hundreds of years after Christ. We were further surprised to hear Dr Gray intimate that next Sabbath (the superstitious Palm Sunday) he would preach on Christ's entry into Jerusalem, and that the communion would take place at the close. The service lasted one hour.

#### VISIT TO THE CHURCHES.

After 5 P.M. we visited several churches. In the Church of *Sta Susanna* a priest and two altar boys with powerful lungs were repeating the litany, and the congregation, of about one hundred, gave the responses. It was most monotonous—the same thing over and over again. Vain repetition of prayers like the heathen. High up above the altar in a deep recess, with four candles burning before it, is a "miraculous" picture of Mary.

In a church, octagonal, nearly opposite, in front of the pulpit, a platform was erected with an uncovered crucifix at the end. One monk after the other held forth, each going through the same series of gestures we had witnessed in St Peter's. Three hundred persons were present, four-fifths of whom were women.

#### NO DRUNK PERSON MET WITH.

We did not meet one drunk person. In our hotel an Englishman, backed up by a Scotchman, asked us, "How do you admire England with its thousands of drunkards, while not one is to be seen in Rome?" We answered, "You are both out of court. You drink the infernal stuff, and by using the poison you do your best to make the thing respectable. The drunkards belong to your company, not ours. You are responsible, and it's too bad of you to come to Rome and condemn your associates in drink at home."

#### TRAJAN'S COLUMN—PAGANISM AND POPEY.

On Monday, 1st April, we examined the *Column of Trajan*. From base to top in bas-relief it is a continuous history of the

## 138 *Rome—Adventure in Mamertine Dungeons*

military achievements of the Pagan Trajan. On the summit there stood originally a colossal image of Trajan holding in his hand a gilded globe. About the end of the sixteenth century, Pope Sixtus V. put in its place a gilt bronze image of St Peter, 11 feet high; "when the feet of Trajan's statue are said to have been still visible upon the block of marble that supported it."

This is another illustration how the Pagan gods, monuments and superstition were adopted into the Popish Church. They just put on a new head, or a new limb, and gave it a new name. But oftener they only changed the name and worshipped the identical image which the heathen had adored. We should like to know what connection St Peter had with the Pagan Trajan that a so-called figure of him should be placed on that tyrant's column?

### ADVENTURE IN THE MAMERTINE DUNGEONS—A FALL DOWN THE STAIR.

We met with a mishap here which might have turned out to be serious. The Mamertine dungeons are horrible places. Sallust thus describes one of them:—

"In the prison called the Tullian there is a place about 10 feet deep; when you have descended a little to the left, it is surrounded on the sides by walls, and is closed above by a vaulted roof of stone. The appearance of it, from the filth, the darkness, and the smell, is terrific."

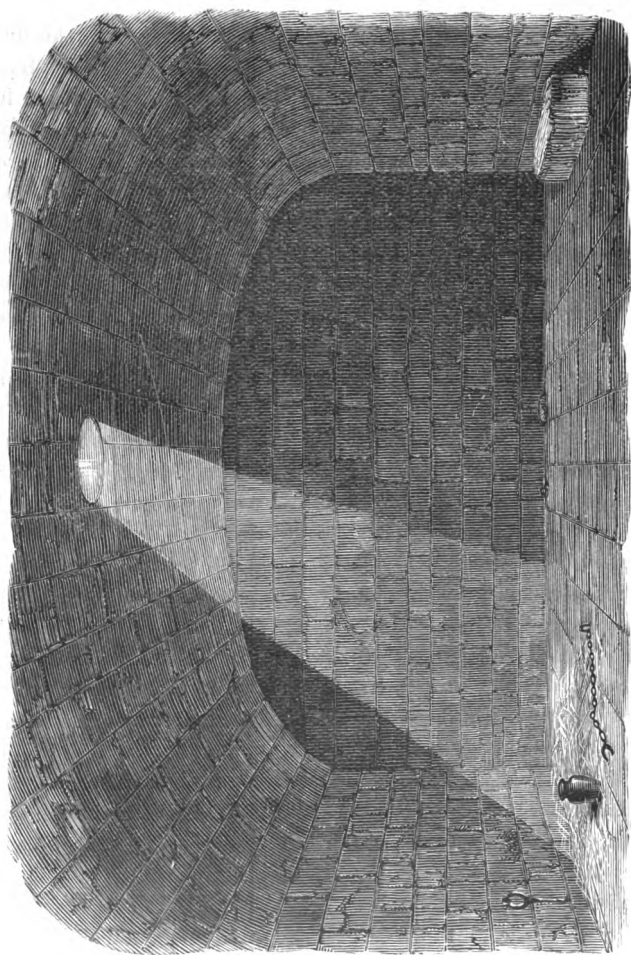
It is situated under the base of the Capitoline Hill. Here Jugurtha was starved to death, the accomplices of Catiline were strangled by the order of Cicero, and Sejanus, the minister of Tiberius, was executed. It was the State prison, and hundreds perished in it. In the sixteenth century a chapel was erected over it, and the walls are covered with votive offerings.

On our visit we were accompanied by Pastor J. Hunter, Cockburnspath, Dunbar. We entered the sacristy. A monk with dark gown and cowl came. We told him we wished to see the dungeons. He lighted a long thin taper, went before us into a dark passage, and motioned us to follow. We were soon descending a long steep slimy staircase of twenty-eight steps. When we reached the foot we turned to the left and entered a rugged, dismal dungeon, the original and only entrance into which consists of a round hole in the roof. The dimensions are 16 feet high, 30 feet long, and 22 feet broad. It is constructed of large masses of peperino or volcanic rock. The

monk lit a candle on the end of a stick and showed us how rugged the roof was. All is as black as coal. No daylight ever enters except from the one hole in the roof. A more horrible dungeon could not well be imagined.

A long flight of steep, wet and slimy stairs lead from this dungeon to a still lower one. The monk preceded us, carrying in his hand the flickering taper. We had just begun to descend; the monk halted, and turning to a good-sized hole in the wall, to the right, informed us that when St Peter was being dragged to the lower dungeon, the jailor, dashing the Apostle's head against the wall, made that hole, and an impression of the Apostle's face in the rock as if it had been molten wax. The hole was the same as if an iron clad had run up against it. Some years ago one who visited it wrote, "When it was shown to us, a wicked wit of the party irreverently observed, that this only proved St Peter's head to be the thicker of the two." When the monk had finished his yarn (he forgot to say whether it was Peter or the jailor who had wrought the "miracle"), Mr Hunter exclaimed, "Primmer, here's something for you. Here's a hole in the wall made by Peter's face!" Hardly had the words escaped his lips when I was speeding from the spot. My feet had slipped, and in competition with the jailor in the tale, I was being dashed against the rock. Thump! thump! thump! downwards I went from step to step, not on my head, and not on my feet, but no molten wax was there for me. It was all the work of a minute. By God's help I managed to stop my rapid descent. The noise arrested the attention of the monk, who had got to the bottom of the stair. He turned and held the flickering light on high. Fear and pity were depicted on his face. Had he known who I was, it might have been otherwise, as Irish Papists in Scotland, when they heard of it, said I richly deserved to have had my neck broken. With difficulty I got up. I said, "I'm hurt." The pain was great. But by rubbing my back, and legs, and other parts, I was able in a short time to descend, though with difficulty. I felt the pain most of the day. The awful fraud of Peter's face indenting a wall, and a wall, too, he had never seen nor felt, nor was ever near by hundreds of miles, was sufficient of itself to have taken the feet from any man.

Turning to the left at the bottom of the stairs we entered the lower dungeon, which is 20 feet in diameter. It has been formed on three sides of large masses of volcanic tufa, arranged



THE MAMERTINE LOWER DUNGEON.

in courses converging towards the roof. The fourth side is cut in the tufa rock. The stones composing the roof are held together by strong clamps of iron. There is a circular hole in the roof, which, like that in the upper dungeon, was originally the only entrance. This also is a most horrible dungeon. The Pope has made it a chapel under the designation of "S. Pietro in Carcere"—"St Peter in Prison." There is a small altar, behind which stand images of Peter and Paul. At the right of the altar there is a short pillar, to which the Papists say that Peter was bound. In the centre of the dungeon the monk lifted a lid and revealed a spring of water. He told us that when Peter was in this dungeon he converted his two jailors, Processus and Martinianus, and this well miraculously sprang up and supplied water to baptise them. But Peter was never even in Rome, and the well was there long before his day, for when Jugurtha was thrown into it and left to die, he exclaimed, "By Hercules, how cold is this bath of yours, ye Romans!" So ignorant of the Bible are Popish priests and monks, that they appear not to know that it was Paul, and not Peter, who converted and baptised not two, but one jailor, and that at Philippi, and not at Rome.

As we stood in this dungeon we tried to conjure up the awful scenes and crimes enacted in it. Could these walls but speak, what a terrible, bloodcurdling story would they tell. In these dungeons, for five-and-twenty centuries, first in Pagan times and then in Papal-Pagan times, what multitudes of illustrious victims have wept, raged, prayed, raved, groaned and been slaughtered. The very soil must have been kneaded with blood.

The next morning in the hotel Mr Hunter remarked, "Primmer, I believe you made a deeper impression on those stairs than ever Peter's face did on the wall. By this time they may have the place railed round and be demanding half a franc for a look at it." It would not be surprising, if we should ever visit the Mamertine dungeon again, to have the scene of our accident pointed out as the spot where a Scotch heretic fell and broke his neck. This would be as true as the story of Peter—ay, and truer, for it would have a grain of truth in it in respect that a Scotchman had fallen there, whereas the story about Peter is false throughout. When writing to Dunfermline, among other things we mentioned the accident. On our return home we were surprised to find that an account of it had

appeared in some of the Scotch newspapers with a rather sensational title. One newspaper heading ran thus:—"THE REV. JACOB'S ADVENTURES IN ROME. HE TUMBLES HEADLONG INTO A DUNGEON. RUBBED BY A MONK. EXCLUDED FROM THE VATICAN." This is a good illustration of how tradition never decreases, but grows, on its journey.

#### INDULGENCED CHAPEL AND ALTAR.

Above these two dungeons are two chapels. On the outside of one of them is a carving in stone of an iron-barred or grated prison window, with Peter and Paul looking out. If they were incarcerated in a dungeon which had no window, how could they possibly have looked from that dungeon through a grated window? There are also on the outside the words, "Indulgentia plenaria perpetua pro vivis et defunctis"—"Plenary indulgence for ever for the living and the dead." (In regard to Indulgences, see page 7.) It is named the Church of St Joseph, of the confraternity of carpenters—*S. Giuseppe dei Falegnami*. Inside is a black crucifix. The figure on the cross is as black as a nigger. The lower part is covered with a garment and hearts. It looks like an African savage, and is crowned with thorns. A great host of tin hearts in cases are all round it. Three lamps and three candles are burning in front. Above one of the altars are these words, "Altare privilegiato quotidiano perpetuo, ogni messa libera un'anima dal purgatorio"—"*Privileged altar daily for ever, every mass liberates one soul from purgatory.*" Here we have a distinction among the altars as there exists among the idols. This altar has so much virtue attached to it, that the mass which at another altar would hardly move a soul in the imaginary purgatory, when offered at this one would deliver the suffering soul at once. What absurdities we have here! It is not the so-called body and blood of Christ offered in sacrifice that possess such great merits, but the altar itself. A Pope has granted to the altar itself such great merit that the pretended sacrifice of Christ here is able to accomplish what it could not possibly do at another altar. The virtue and power is therefore not in the mass, but in the altar. But mark you, it does not say which soul is liberated, only that *one* soul is taken out. A Papist may get a hundred masses said at this altar, and a hundred souls be lugged out of the flames and ice of purgatory, and not one of them be the soul he wished delivered. Let no one say that the great virtue is in



#### THE ABERDONIAN IN ROME.

GUIDE GIUSEPPO IL CODDERO.—“Zere, gintleman, is where ze great Marco Antonio deliver his funeral oration ; and zere is ze spot where ze mighty Cæsar fell.”

THE PERIPATETIC JOURNALIST.—“Na, na, my mannie, we’re nae carin’ for that. Lat’s see the stair that Jacob Primmer tumell’t down.”—(From *Northern Life*, Aberdeen, Oct. 6, 1896.)

the mass, for this altar proclaims that the chief virtue is in the altar, and this virtue is given to it by the Pope. Why does he not affect to confer the same power on every altar, and get purgatory emptied as soon as possible? That would never do, for the money paid for masses would stop. This is another of the many Popish swindles. We witnessed one of these soul-delivering masses being offered. Fifteen women and six men were also present. With such a wonderfully powerful altar one might have expected to find masses being said night and day without intermission, and orders for them pouring in from all parts of the globe. Even credulous Papists seem, however, unable to believe all they hear and read about the wonder-workers around them.

#### INDULGENCES—MAMERTINE PRISON.

In this same chapel above the Mamertine prison is a long Italian inscription; the following is the translation of a portion of it:—

“From a prison it was consecrated a church in honour of the said Holy Apostles, by Saint Sylvester, Pope, at the prayer of the Emperor Constantine the Great, and he gave it the name of *S. Pietro in Carcere*, and granted every day to each one who visited it, one thousand two hundred years of indulgence, DOUBLED on Sundays and commanded festivals, and moreover every day the remission of the third part of sins. Gregory XIII. granted there plenary indulgence on the first day of August, from the first vespers until sunset. Finally Pius VI., in 1776, granted there every day the perpetual plenary indulgence for the living and the dead.”

A priest on being asked what these things meant, tried to explain them away. But the people interpret them according to the literal meaning of the words. The inscription concludes thus:—

“The altar of this church of *S. Pietro in Carcere* is privileged every day for ever with the liberation of one soul from purgatory, for every mass which shall be celebrated at the same.”

Pastor Dr Jarvis, in *No Union with Rome*, shows how a Papist with little trouble may gain the remission of his sins any day before breakfast. At sunrise, by kissing the Cross which stood in the Coliseum he obtains two hundred days' indulgence in a moment. Hurrying to the church of St Pudens and St Pudentiana, during a half hour's mass he secures to himself three thousand years' indulgence, and a remission of a third part of his sins. At the Church of Ara Cœli, by repeating the litanies of the Virgin he has two hundred days of indulgence. For 30 cents (1s. 3d.) he can have a

mass to deliver a soul 'out of purgatory. Crossing to the Mamertine prison he can gain one thousand two hundred years' indulgence, or on a Sunday or festival morning two thousand four hundred years, and the remission of another third part of his sins. Here also for 30 cents he may set another soul free from purgatory.

"Thus he may before breakfast, every day of his life, obtain for himself at least more than four thousand three hundred years' indulgence, and the remission of two-thirds of his sins, with only a little bodily labour ; and for the expense of 60 cents (2s. 6d.) he may liberate two souls from purgatory."

#### THE BAMBINO.

Leaving the Mamertine prison, we climbed to the Capitol to visit the great and notorious Bambino, or Holy Child, in the Church of "Sta Maria d'Ara Cœli"—"St Mary of the Altar of Heaven." It is called the Child, or Bambino, as it is said to possess more miraculous power and virtue than any other image in Rome. It is adored and worshipped with the profoundest reverence. In 1849, when it was hurled in its great coach through the streets, everyone had to uncover, and the people got down on their knees in the mud to worship it. The church is erected on the foundation of Jupiter Feretrius. It is approached by 124 steps of Grecian marble from the temple of Romulus. It was built, it is said, in the sixth century, and is composed of an assembly of fragments. Every Pagan building in the city has been plundered to adorn it, including the palace of the wicked Cæsars. Of 22 large columns which separate the nave from the aisles, no two are alike. There are columns of Egyptian granite, white marble, and black marble ; two are Corinthian pillars elegantly fluted and the rest plain.

Gibbon the historian informs us that it was in this church—

"On the 15th of October 1764, as he sat musing amidst the ruins of the Capitol, while the barefooted friars were singing vespers, that the idea of writing the decline and fall of the city first started to his mind."

The church is very dark and dismal. When we entered, a monk asked us if we wished to see the Bambino. We said we did. He then led us to a side chapel near the high altar, where an aged Franciscan monk was ready to let us see the show. The candles on the altar were first lit. Next the monk put on a white cotta, or woman's short gown over his brown habit. He then knelt in prayer. Rising, he approached the altar. He next untied two

cords, took a key from his pocket, and opened a metal door which was in two halves. Another genuflection followed. Looking within, we saw what Charles Dickens describes as "two delectable figures, such as you would see at any English fair, representing the Holy Virgin and St Joseph, as I suppose, bending in devotion over a wooden box or coffer which was shut." The Virgin is attired in a costly modern ball dress, with a veil falling over her, and fastened to the back of her head. The figures are surrounded with some paper flowers. A gold box or tabernacle is drawn forth. Off comes the monk's skull-cap; down he plumps on his knees, muttering many prayers. He then puts a key into the lock of the coffer, opens it by letting down the front like the door of a railway horse-box, takes out sundry coverings of satin and lace from the interior, and then, with a great display of reverence and many genuflections, shows us the world-famed Bambino. As we looked at and examined this bit of wood covered with silk and jewels, the old monk kept his eyes on the idol. It is only a good-sized wooden doll, about 2 feet high, with red cheeks. The Papists assert that Luke the evangelist painted it. They manifestly consider the Apostle was no artist. An ordinary street artist would have made a better job. Its appearance greatly disappointed us.

We had read that it was so life-like and heavenly. But we remember seeing as good a face at the door of a snuff shop, or hung out at the door of an old rag and bone shop in London. The head is as round as a turnip, and the face is like the moon, without any expression of intelligence. On its head is a large crown of gold. The body is swathed in silk and satin from the feet to the throat like a mummy. Trumpery articles are spread all over the body. The diamonds, pearls and costly jewels must have been removed.



COPY OF THE PICTURE OF  
THE BAMBINO.

We saw two gold rings and a few precious stones, and gold embroidery on the clothes. The feet are naked. The doll is standing. When we had thoroughly examined this piece of humbug, the monk put his hand into the box and gave us two coloured pictures of the idol. Muttering more prayers, and putting on the silk coverings, he shut up the Jack in the box, pushed the box into its dungeon and closed the iron doors. Now for payment. We gave him half a lira, that was 5d., or 2½d. each. Out went all the candles. Off went the vestments, and we saw the "Holy" Bambino no more.



WORSHIPPING THE BAMBINO

Charles Dickens, in describing the show he witnessed, says :—

"The ladies had been on their knees from the commencement ; and the gentlemen now dropt down devoutly as he exposed to view a little wooden doll, in face very like General Tom Thumb, the American dwarf, gorgeously dressed in satin and gold lace, and actually blazing with rich jewels. There was scarcely a spot upon its little breast, or neck, or stomach, but was sparkling with costly offerings of the faithful. Presently he lifted it out of the box, and carrying it round among the kneelers, set its face against the forehead of everyone, and tendered its clumsy foot to them to kiss—a ceremony which they performed down to a dirty little ragamuffin of a boy, who walked in from the street. When this was

done he laid it in the box again ; and the company rising, drew near and commended the jewels in a whisper.

"In good time he replaced the coverings, shut up the box, put it back in its place, locked up the whole concern (holy family and all) behind a pair of folding doors, took off his priestly vestments, and received the customary 'small charge : ' while his companion, by means of an extinguisher fastened to the end of a long stick, put out the lights one after another. The candles being extinguished, the money all collected, they retired and so did the spectators" (Dickens's *Pictures from Italy*, page 191, ed. 1846).

This piece of wood, covered with Brummagem gold, is a wonderful miracle-worker, especially with women in childbed. When in great danger, as a last resource, the Bambino is sent for. It is taken in its perambulator—the grand state carriage—accompanied by monks, and when they are all crowded into the bed-chamber, they frequently put an end to the sufferer by fright. If the sick person smiles when the idol is borne into the chamber, it is a sign that she will recover ; if she frowns, she is sure to die. But Punch and Judy would be better adapted to produce a smile. Oh, what horrible superstition ! It used to be said that the Bambino was the best paid doctor in Rome.

#### WORSHIP OF THE IDOL AT CHRISTMAS.

The chief worship of this toy takes place at Christmas. Near the altar a stage is erected, adorned with figures of Mary and Joseph and the Bambino, and, of course, the cow and ass keep them company. In the afternoon there is a procession. The cardinals offer gifts to the idol, it is then carried round the church, and is worshipped by those present on their knees. The sick, lame, blind and dumb are all there, desiring that even the shadow of the idol might rest on them. Mothers hold up their sick children to it for healing. The procession next goes to the outside of the church. The open square on the Capitoline Hill is crowded by thousands. Again and again the idol is held up to bless the prostrate multitudes—the sign of the cross being made with it over them. It is then taken back to its prison and locked safely up. How appalling and awful is this gross idolatry. It is the image itself that gets all the honour and worship. There are thousands of idols in Rome, but none is worshipped at Christmas like this one. It is all nonsense for Papists to say that they worship Christ through this idol ; it is the wooden trash—the bit of wood with a lot of rags about it—that the Papists reverence and adore.

## CHILD PREACHERS.

On the 26th December, upon a stage in this church, boys and girls about nine or ten years of age are put up to preach. They mimic the monks and priests like whom they are dressed, and create great fun and laughter. Papists call this religion. We call it profanity and ridicule.

## ORIGIN AND HISTORY OF THE IDOL.

The Papal authorities have printed in Rome an account of the origin and history of this miracle-working idol.

It is entitled, "Historical Notices of the *Miraculous Image* of the Child Jesus, which is venerated in the venerable presbyterial church of the Holy Mary in Ara Cœli at Rome; with some devotional exercises to obtain the graces which are asked." Here is what is said about it:—

"Among the many and illustrious *miraculous images* and sacred likenesses in the Holy City, the metropolis of Christendom, representing Jesus Christ our Lord, the Virgin Mother Mary, and the saints, *the most miraculous effigy* in relief, which represents the Child Jesus, and which they reverently preserve in the convent of Holy Mary, in Ara Cœli, deserves particular mention. This effigy, from the most solemn day of the Holy Nativity, to the Feast of the Epiphany of our Lord, remains exposed in that church to public veneration, in a beautiful and noble Presepio, where the whole Roman people assemble to ADORE IT (*ad adorarla*!).

"The little image of the Child Jesus, of which we speak, was carved in Jerusalem by a devout religious (monk) of the Order of the Minors of St Francis, and he formed it of the wood of the olive, near the Mount of Olives; and it was done with the precise view of its being transported to Rome, and placed in the Presepio of Ara Cœli for public veneration. While the pious religious (monk) of the lay profession wrought at the making of this little image, various marvellous things came to pass. In the first place, it happened, that being in want, among those barbarous people, of the colours for painting and perfecting the figure and form of the Holy Child, the devout workman, all anxious to give the fitting complement to the effigy of the Divine Infant, forthwith commenced to implore the assistance of Heaven, with prayers accompanied by a living faith in the Omnipotent God: and besides with fastings, prayers, and other bodily mortifications; and he obtained his object, for his prayers were heard, the Divine assistance being ready to help him. The good laic was asleep, and when he awoke, lo, a wonderful thing! he found the devoted little image was, by a prodigy, become the colour of flesh! The religious workman remains astonished and stupefied at such a prodigy. He suddenly shed tears of tenderness, and prostrated himself on his knees before the sacred image of the Child Jesus, the Redeemer of the

world: adoring Him figured in that image, and rendering to Him his devout thanks. All-rejoiced and content was the good workman, and having obtained so precious a treasure, he determines to bring it to the place before settled and planned, that is to Rome, in the Capitoline Basilica of Holy Mary in Ara Cœli.

"The fame of such a prodigy soon spread, not only in Jerusalem, where it occurred, but also in the surrounding regions, whence all the Christians who lived there, came to adore it devoutly (*ad adorarlo divotamente*). And very many infidels go there from curiosity, but many conversions followed when their eyes came to the true light, which the Incarnate Word represented in that little image gave to all.

"In the end, the devout religious workman embarked, having with him this precious treasure, in order to carry it to Rome. But, behold a new prodigy! The voyage at first was very prosperous, and the weather always calm; but, while the ship was borne on towards Italy, it was wrecked; and the case of the image of the Holy Bambino appeared miraculously at Leghorn, in the State of Tuscany! Immediately the news of this other prodigy was spread abroad, and the *miraculous image* was sought with great anxiety by the religious (monks), and by all persons, for the fame of it had already arrived from Jerusalem, and was increased by our people; from thence it was in a few days transported to Rome, and deposited in its destined seat of the Capitol. Then, on its face being first exposed to the public veneration in the fore-mentioned Basilica of the senate and people of Rome: the sighs, the clamours, the vivas, the applause of the devout believers ascend to the stars. All wept in tenderness, all prayed with fervour, all commend themselves from the heart, all ardently sought grace from it, and all securely obtained it.

"It is stated that on one occasion a devout noble lady, from her great devotion, took away this little image of the Bambino Jesus, and brought it away to her house; but after some days it *miraculously returned to Ara Cœli, ringing all the bells of the church and convents, as on a festival, without any person touching them!* All the religious (monks) ran together at this prodigy, and to their highest astonishment and wonder, they behold the image of the Holy Bambino upon the altar!

"It is on account of these wonderful things that this *miraculous image* has been venerated with special devotion by the Roman citizens; and afterwards was enriched by the faithful people with necklaces and with jewels, and every day it is adorned and gifted continually with more liberal offerings and donations, in such a manner that one may see the image enriched with emeralds, sapphires, topazes, amethysts, diamonds, and other precious ornaments, among which is a considerable alamaro of five pieces, adorned with an hundred and sixty-two diamonds set in silver, of the value of five hundred and eighty scudi, presented by some person unknown.

"This sacred and miraculous image is also carried to the sick every time when it is required; and everyone admires the graces which every day the Holy Child Jesus, represented in this little image, imparts to the truly devout; and he who now writes these things is a witness to having seen such and so great graces."

It would be trifling with the reader's patience and common

sense to waste time refuting the foregoing so-called history, as it has "fraud and falsehood" written on its forehead.

#### THE BAMBINO TO BE CROWNED.

The idol wears a crown, but it is to be crowned again in return for the many favours it is credited with having bestowed on the credulous and ignorant Papists. Here is an admission that Papists cannot tell when this idol came to Rome. It was there in 1629, but its previous miraculous history is unknown. Papists themselves will not believe the lies the Pope circulates in connection with it.

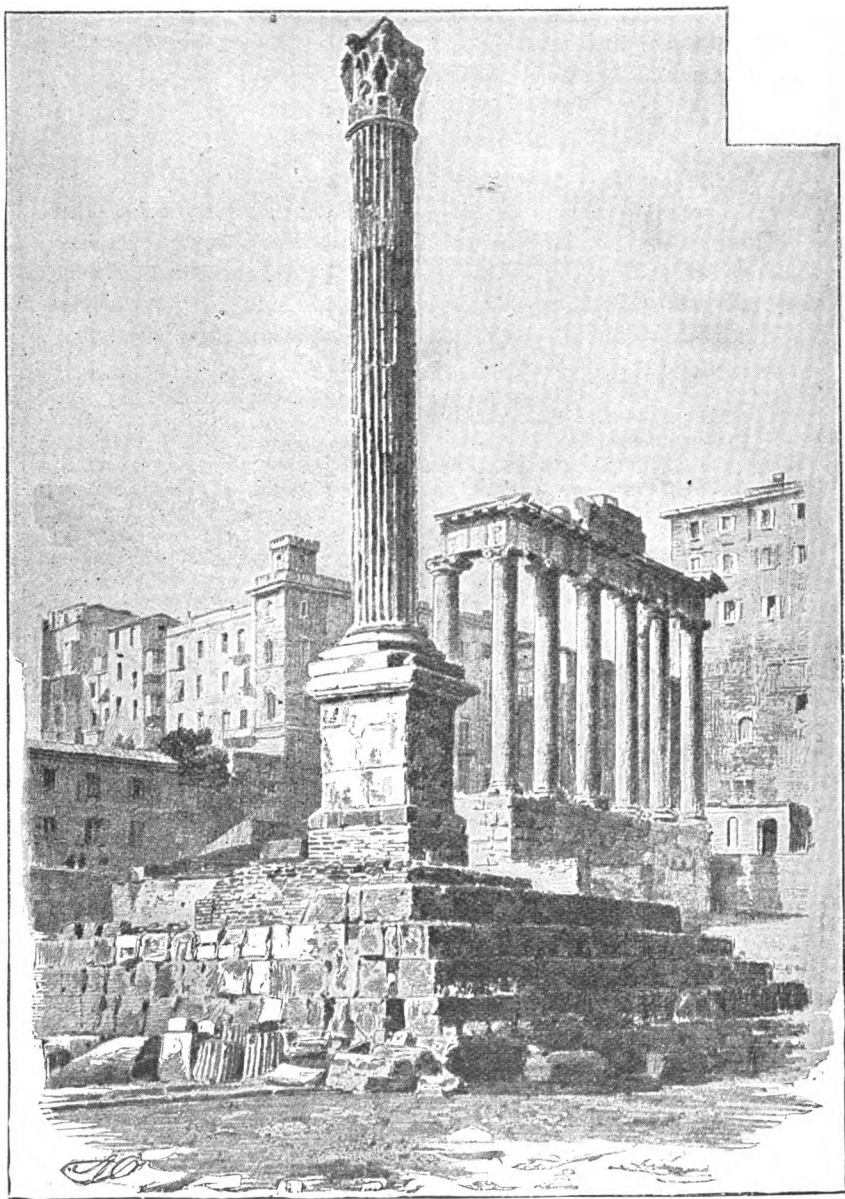
#### THE SANTO BAMBINO.

"Readers of the *Catholic Times* may remember that in 1895 the Vatican Chapter decided that a *solemn coronation of the Santo Bambino*, which is kept in the Franciscan Church of Aracoeli, should take place *out of gratitude for the many signal favours granted to the faithful*, and that the Holy Father confirmed the decree. The Franciscans are now making every effort to hold the ceremony during the present year, and a committee has been formed *to receive offerings from Catholics for the purpose*. Although the precise date of the presentation of this remarkable statue to the church is *not known*, there are annals proving that even in 1629 it was in this church, and an inventory of its relics bears the words, '*Imago Christi quæ in die Nativitatis populo ostenditur*'" (*Catholic Times*, May 8, 1896.)

#### THE COLUMN OF PHOCAS THE ASSASSIN, ERECTED BY BONIFACE III.

Near the Column of Phocas there is the great arch of Septimius Severus, who was the father of a "brood of monsters." His son, the monster Caracalla, having murdered his own brother Geta, in A.D. 212, erased his name off all the public monuments; and twice on this arch, third line from the bottom, the erasure can be seen. Instead, Caracalla put in, "To the greatest and best of princes," meaning himself.

To the right of this arch stands, in a most conspicuous position, the *Column of Phocas*, a centurion. His most notable crime was the murder of the Emperor Maurice, with his wife, three daughters and five sons, whose bodies he threw into the sea. He was such a bloodthirsty monster that each day of his reign was marked by human slaughter. Bands of wretches in chains were brought weekly to be slaughtered for his pleasure. He was so much hated



THE COLUMN OF PHOCAS THE ASSASSIN, ERECTED BY POPE BONIFACE III.

by his subjects that they suffered the Persians, whose envoy he burned alive, to capture him and put him to death. But it was different with the Bishop of Rome, Gregory I., who was striving after supremacy over the bishops of other places. He sided with this inhuman murderer. He wrote congratulating him on his success, studiously avoiding going into details, but dwelt on what he called "the adorable hand of Divine Providence in changing the times, and in transferring kingdoms as He pleases." It was this bloody monster who first conferred on the Bishop of Rome his title of Pope.

"Phocas took away the title of universal bishop from the prelate of Constantinople, and granted it to Boniface III., the next successor but one to Gregory. After Phocas's death the prelate of the East resumed the title. The two bishops each preserved it, and with equal ambition strove for the pre-eminence" (Milner's *Church History*, vol. iii., p. 69, ed. 1827).

This column above referred to was erected in honour of the monster Phocas by Pope Boniface III. in 607, in commemoration of his creation of that man as Pope.

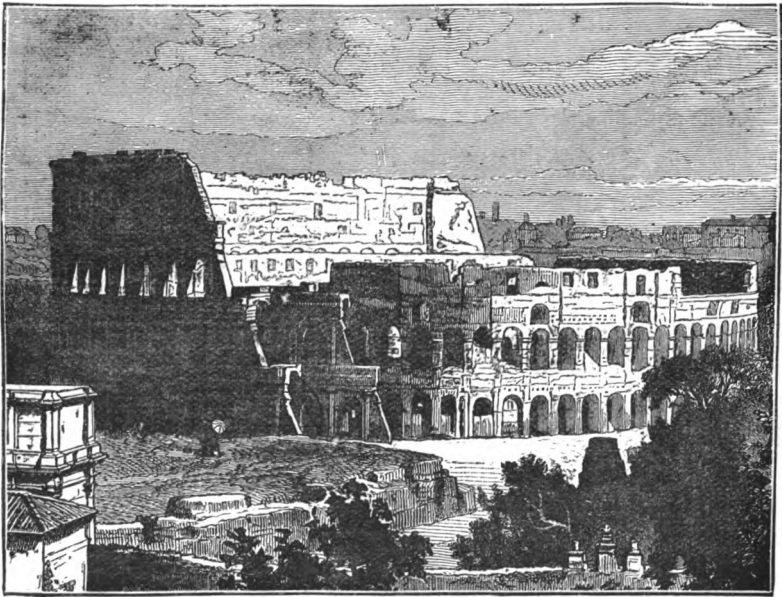
"*The Column of Phocas* is the most conspicuous object; erected out of old remains, it is truly a monument to the past, and between it and the drain (Cloaca Maxima), we have the history of the world written in stone and marble for a period of 1200 years, 'so that he who runs may read.' This is 'the nameless column with the buried base' of Byron, and was excavated by the Duchess of Devonshire in 1816. *It was ERRECTED TO PHOCAS, the Emperor at Constantinople, BY POPE BONIFACE III. in 607, IN COMMEMORATION OF HIS RECOGNITION OF BONIFACE AS PAPA—POPE. From this date only has the Bishop of Rome the official title of Pope, though they had claimed and usurped the title for some years*" (*How to Visit Rome*, by Archdeacon Farrar, Oscar Brownning, Sieverts, Drewitt, Dr Russell Forbes, and Others. Edited by Rev. Henry S. Lunn, p. 106., ed. 1895).

This is the origin of Papal supremacy, and of the power which the Popes of Rome claim over the Church of Christ. It had its rise in foul murders, and its creator was an inhuman monster. Here is part of the inscription on the great pillar:—"To the most clement and felicitous Prince Phocas, Emperor, the adorned and crowned conqueror, always august," etc. This is indeed the early glorification of murder by the Popes of Rome.

#### THE COLISEUM.

This is an amazing structure beyond the Roman Forum. About two-thirds have been carried away to build the churches and palaces.

In 1703 the remaining third was nearly destroyed by an earthquake, but it has been repaired. It was built by the captive Jews in eight years, A.D. 72-80. It is 157 feet high, 1900 feet in circumference, 278 feet long, and 177 feet wide. At its dedication by Titus, ten years after the destruction of Jerusalem, 5000 wild beasts were slaughtered. It is called the Coliseum, from its stupendously colossal dimensions. These are astounding, and the sight can never be forgotten. In the year 107 Ignatius was the first to suffer martyrdom here, and in



THE COLISEUM.

404 Telemachus was the last under the Pagans. This was the heathen slaughter-house of the early Christians; 70,000 of whom were devoured by wild beasts or butchered with the sword, in presence of tens of thousands of Pagans. As we sat at the side of the arena, or looked down from the highest tier of seats, we endeavoured to picture the scene when 87,000 savage heathens would be gazing with delight on the Christians in the centre of the arena, upon their knees in prayer—the lions all hungry issued from their

dens—the brief struggle—and the martyrs' glorious entrance into heaven. Tens of thousands were in ecstasies, but some were persuaded by the confessions and sufferings of the martyrs to become Christians. These fearful slaughters were, however, as nothing in comparison with the cold-blooded tortures, maimings, beheadings, massacres and burnings by the Popes, the successors of the Pagan rulers. But the awful day of retribution for both Pagan and Papal murderers is coming.

#### THE INDULGENCED CROSS.

Under the Pope, until 1870, a Cross was erected in the centre of the arena, with an inscription promising two hundred days' indulgence for each kiss which it received. "*Baciando la S. croce si acquistano duecento giorni di indulgenza.*" Around the enclosure were fourteen stations of the Cross, small shrines with paintings representing some imaginary event which happened to our Lord on His way to Calvary. The idolatrous Papists knelt before these and recited their endless, vain repetitions, and when they had accomplished the round they finished up with a kiss of the Cross in the centre. In the arena on one side was a rude pulpit, from which a Capuchin monk at certain times preached.

This so-called sacred place was something like the temple in Jerusalem in the days of Christ, as the south side was usually filled with oxen and carts which had brought wine and farm produce from the country.

#### THE BEGGAR SAINT.

An old filthy beggar used as his home the arch numbered 43. Here is how saints are manufactured and money hauled in by the Papacy.

"On Holy Thursday, 1783, in the most superstitious and credulous part of Rome, Joseph Labre was declared to be a saint. A Frenchman who was so stupid as to be almost an imbecile. Joined the Trappists, who declared their inability to make anything of him. Became a Carthusian, but was sent away in disgust. Went to Rome at twenty-two years of age. Wrote only once to his father—he would never be heard of more. For thirteen years travelled about Europe, visiting holy places and living on alms. His home one of the arches (No. 43) of the Coliseum. His clothes were never changed or washed, and were alive with vermin. Got his food out of the gutter, and knelt to say his long prayers beside

one of the open sewers of Rome, so that he might inhale its foetid odours. He was stark staring mad; a lunatic asylum was the only fit place for him.

"He visited all the churches, knew every wonder-working shrine and image. His favourite idol was the Madonna dei Monti; it was in a hayloft. Some idiot set down a lamp before the image and at once it began to grant favours and work miracles. Joseph Labre repeated the prayers of the rosary before it; each prayer he would repeat over fifteen hundred times. One day he staggered and fell, was taken to the house of a butcher—Francesco Zaccarelli; two priests came; he was unable to make his confession, and so died. The butcher, proud of having such a holy man under his roof, got it noised abroad. The monks were invited. They arrayed him in monkish garbs and had his body publicly exposed in the church of the Madonna dei Monti. The next monkish dodge was to report abroad that he was no beggar but a wealthy French nobleman in disguise, who came to Rome to live and die a saint. He was declared a saint. Multitudes came to see him and to touch his body with rosaries, scapulars, medals, etc. Ten years pass. His unfortunate bones were dragged from their resting-place beneath the high altar. The priests began to manufacture him into a saint. It took four years. Eighty witnesses were examined to prove that this old filthy beggar had wrought two miracles. He was after this forgotten for sixty-five years. Pius IX., on his return from his exile at Gaeta, in 1859, had the 'holy beggar' solemnly canonised on 20th May 1860. But it was not until December 1881 that Leo XIII. made him a full saint. The pretended miracles were a series of cures from sickness, always wrought in favour of women, chiefly hysterically inclined nuns. His portraits were sold by hundreds of thousands. The butcher, seeing thousands of pounds spent on the dirty, wicked beggar's canonisation, raised the wind also by disposing of about eighty thousand relics of the insane beggar."

This is a typical case showing how the Italians have been gulled, cheated and defrauded by the Pope, priests, monks and nuns (See *Rome: its Princes, Priests and People*, by Signor Dayid Silvignani, Vol. II., p. 82, ed. 1885).

#### THE APPIAN WAY AND THE THREE TAVERNS.

On Tuesday, 2d April, upwards of fifty Scotch and English people, in fourteen two-horse carriages, drove to the Three Taverns on the Appian Way. Dr Russell Forbes described all the places of interest. He pointed out the fabulous spot where Constantine is said to have seen the sign of the Cross in the heavens. After all, it was not a cross, but an X and a P in the centre, being the first two letters in Christ's name. The story is a fable invented by the monks. We left our hotel at 9.15 A.M., and arrived at the Three Taverns at 12.15 noon. In Paul's time they consisted of (1) a store or general dealer; (2) a blacksmith's forge, for shoeing horses and repairing chariot wheels; and (3) an inn or hostelry. At the present time we found (1) a peasant's house, a gate leading to a garden, a short wall;

and (2) an inn, with a wide entrance. Ten countrymen were seated drinking at the tables. An Englishman bought some wine, and pronounced it awful stuff. We told him it served him right for touching such rubbish. Next the inn is a booth to sit and drink in ; (3) a Popish chapel ; and (4) a blacksmith's forge and stabling. The blacksmith was making very primitive ass and mule iron shoes ; in a large smithy, on the left, shoes were arranged on the wall. There was a charcoal fire, and the bellows, anvil, etc. The centre apartment was for asses and mules, etc. On the right was a large apartment with a large fireplace. Here were several beds, which consisted of long sacks filled with straw, which were placed on long benches. On one lay an Italian, face downwards, fast asleep. We walked a mile or two further on, and thought of Paul surrounded by Roman soldiers walking towards Rome. We imagined the road thronged with travellers, soldiers, senators, consuls and others. Paul had been met by the richer Christians at Appii Forum, at the end of the canal, eighteen miles long, while the poorer ones met him here, twelve miles from the city, and all accompanied him to Rome. The poor had come when their day's work was over at 3 P.M. The ancients did not work after dinner. There seems to be no doubt that this is the site of the Three Taverns.

We went by the Via Appia Nova and returned by the Via Appia, made 312 B.C. It is broad, and laid with large flat stones. Many of these have been removed by the farmers for building purposes. We passed ruined tombs and villas, on both sides, the whole way. For four miles the tombs were very numerous, until we entered the city.

#### RUINS OF TEMPLE OF JUPITER.

Near the tomb of Seneca are the ruins of the temple of Jupiter, where, it is said, many of the early Christians had either to burn incense to the idol or be put to death. One could conjure up the scene ; the ruler, surrounded by officers and priests, the vestal virgins behind him, and the image of Jupiter on his left, with the small altar and vessel with burning charcoal resting on it ; a vestal virgin stands alongside holding a box with incense. The Christian, in custody, is brought before the idol. Will she put her hand among the incense, and let it fall upon the burning charcoal ? Her soul

aglow with love of her Divine Master, she loathes the very smell of the incense ; she will not touch it, nor even look in the direction of the idol. Brave and courageous disciple of the Lord Jesus Christ ! See her hurried off to be torn by the lions in the Coliseum or to be burnt at the stake ! “ These are they which came out of great tribulation.”

#### VESTAL VIRGINS BURIED ALIVE.

“ Adjoining [the tomb of the Scipios] is a field, in which the vestal virgins who proved unfaithful to their vows were buried alive. After being scourged and stripped of her badges of office, the offender was attired like a corpse and borne through the Forum with all the ceremonies of a real funeral. A vault had been prepared under ground, with a couch, and a lamp, and a table with a little food, and to this the culprit was led by the Pontifex Maximus. The earth was closed over the surface, and she was left to her lingering death ” (*Christmas Holidays in Rome*, by Kip, p. 159).

The Papacy is as cruel as were these Pagans. The Popish nuns are the successors of the Pagan vestal virgins. In many a ruined monastery and nunnery have the skeletons of monks and nuns been found built up into the wall.

#### WAS PETER EVER IN ROME?

Peter was the apostle of the Jews (Gal. ii. 7, 8), while Paul was the apostle of the Gentiles. Papists allege Peter was in Rome from 43 A.D. until 68 A.D. But the Epistle to the Romans was written about 57 A.D., and does not mention Peter. Paul expressly repudiates the thought of building on another man's foundations (Rom. xv. 20). If Peter, called by Papists the Prince of the Apostles, was then Bishop of Rome, or rather Pope, why should Paul address an epistle to the Church in Rome? Was Peter unable to teach the flock? Surely Romanists won't admit this. Why then an Epistle by Paul? At the close of the Epistle to the Romans twenty-seven persons are mentioned by name, but Peter's name is not among them. Had he been absent from his post, Paul would have mentioned it as he did in the case of others (Phil. ii. 28 ; Col. i. 7 ; 1 Thess. iii. 2). In none of his Epistles written from Rome does he say a syllable about Peter the apostle, let alone Peter the Pope. He also laments that at his first answer all deserted him, and that now none were with him but Luke (2 Tim. iv. 11). Where, then, was Peter if he was Pope of Rome? According to the Romanists' theory, Peter was

in Rome eighteen years before Paul's arrival. If so, how came it that the Jews in Rome had heard nothing of the Christian "sect" before Paul arrived? (Acts xxviii.). Papists urge that "Babylon" (1 Peter v. 13) means Rome, as in the Revelation, and therefore Peter wrote from Rome. But in order to get out of the judgments found in Revelation against this Babylon—their Rome—they say it was Pagan Rome which was called Babylon. Assuming this to be so, Babylon signifies either Rome Pagan or Rome Papal. If the former, then after its fall it was to be full of "every foul spirit, and a cage of every unclean and hateful bird" (Rev. xviii. 2), which has been its condition under the Papacy; if the latter, then Papal Rome is yet to fall (Rev. xviii. 21).

#### THE CHURCH OF DOMINI QUO VADIS.

"Master, where goest thou?"

A Popish legend has it that Peter was confined in the Mamertine dungeon, that, escaping from it, he was met at this spot outside the city by the Lord Jesus Christ. Peter asked him, "Master, whither goest thou?" Jesus answered, "I am going to Rome to be crucified, since thou art afraid to die, and art fleeing from Rome," and that Peter immediately turned back and submitted to be crucified. In order to gull the deluded Papists they have so-called footprints left by Christ in the solid rock on exhibition in the Church of St Sebastian.

In this legend Papists are not very complimentary to Peter, their so-called rock on which they say their Church is built, when they picture him as a flying coward. We have a higher estimate of him than to think of him as a coward after his conversion recorded in John xxi.

#### CATACOMBS OF ST SEBASTIAN.

We all alighted and entered the Church of St Sebastian on the Appian Way. It is one of the large basilicas which pilgrims are expected to visit. Here we met the dirtiest two monks we had seen for many a day. One was short of stature, with a dirty brown dress and dirty and filthy flesh; a white cord of St Francis round the waist made his dirtiness to appear the more repulsive. His face had apparently not been washed for years. The other monk was aged and dirty. We have been unable to learn why Papists

should consider an unwashed condition of body an evidence of sanctity. We were shown the tomb of Sebastian. A cardinal's hat was hanging over an altar. In the crypt in the lower chapel it is said Paul's body was found, and also Peter's. The monks have never been at a loss to find any dead body or smallest fraction of a body that was wanted. It's a wonder they have not yet produced Moses' body. Two busts of Peter and Paul are exhibited, and declared to be authentic likenesses. If so, the figure of old Jupiter now passed off as Peter is a fraud, as there is no resemblance between it and the bust. Paul's bust shows quite a lot of hair on his head and face, but Peter's shows less, and his pretended successor, the Pope, has none. Perhaps want of hair, like lack of cleanliness, is also a Papal sign of sanctity.

THE CATACOMBS date from about the third century. The oldest are of Jewish construction. They were made for burying the dead, because Christ himself was buried in a rocky tomb. Here the Christians met for worship and for concealment from their persecutors. When these tombs were discovered—after being long forgotten—the Papists had the idea that they must all be the graves of martyrs. A wholesale ransacking of the tombs followed, and shiploads of old bones were sent to every quarter of the globe as relics of martyrs. As long as they got fools to buy these, what cared the priests?

We were each supplied with two long thin tapers. Holding them lit in our hands we began to descend a broad flight of stairs, very damp, preceded by the dirty monk, who might have passed as the ruler of these dark regions. We penetrated a long series of narrow, sombre, intricate corridors about a yard wide, one after another, cut at right angles like a network of lanes, now up, then down, turning to the right and then to the left, zigzagging the whole way. Most of the more intricate passages have been closed up, owing to the loss of life which occurred from visitors losing their way. Some years ago a school of nearly thirty youths, with their teacher, entered these catacombs on a visit, and not one of them came out alive. Sometimes the lowness of the roof compelled us to stoop. At other times we entered apartments fairly high and capable of holding a small company. There are said to be in the different catacombs about 360 miles of winding ways, in which it is calculated there lie about 6,000,000 dead. These corridors are placed one over the

other, so as sometimes to form five storeys. To the right and left are tiers of graves, sometimes two, three, four and five, and even six, one above the other, with a space between. Here and there we saw skeletons stretched out, and also bones lying in a heap. As we went along on each side we observed numberless cavities for bodies, niches for urns, and small holes for lamps. We came to one niche on which was a notice, "Grave of a martyr." On another was a modern cross. There is no sculptural marble; all is plain and simple. Many of the graves are those of children. The grave is cut in soft stone, the length of the body, with a semi-circular space for the head, and the opening covered with a thin slab of marble. Nearly all the inscriptions have been removed by the Popes to the Lateran Museum. Among them we saw no representation of the Father, Son and Holy Ghost. The early Christians considered it blasphemy to pretend to paint a likeness of God. There is no cross and no crucifix. These symbols are of Pagan, not Christian, origin. Nor are there any representations of the Virgin and child. It was not till centuries later that these were developed. The early believers were interested most in the divinity of Christ, and not His earthly sufferings. It was the Popish austere monks, in the solitude of their cells, who crushed the tender and sublime, and feasted on the painful and repulsive. No trace of Popery among the early Christians is to be found in the catacombs. For hundreds of years no cross, crucifix, or image of Christ was put on the tombs. What we saw were the words, "Peace," "He rests in peace," a palm, indicative of victory. There is no evidence of pomp or display, but rather of cheerfulness, simplicity and sweetness. "Friend of the poor," "Tender and blameless soul," "Lamb of the Lord," "A widower, the father of seven children, but his wife has four of them with her with the Lord."

#### MARY, THE SAVIOUR FROM HELL.

On Wednesday, 3d April, we visited a number of churches on our way to the Roman Forum. Near the foot of the Capitol we found a church with an extraordinary inscription over the entrance. It is the Church of Sta Maria Liberatrice. In bold, indelible deep letters on the front of the church—so that everyone may read it—are these words:—

SANCTA MARIA

LIBERA NOS

A POENIS INFERNIS

HOLY MARY DELIVER US FROM THE PAINS OF HELL.

The church is dedicated to "Saint Mary the Deliverer." Mary is thus addressed as the Saviour of sinners. The Bible tells us none but Christ can save, and that He is the only Mediator between God and man, but Papists say this is false, as it is Mary who saves. She is declared to be the Saviour of the sinner. The atoning blood, merits and power of Christ are here ignored. How terrible is the blasphemy which thus seeks to attribute to a creature, who herself needed and admitted her need of a Saviour, the power which belongs alone to Christ Jesus, and robs Christ of His glorious prerogative of the only Saviour of mankind. It is vile idolatry to put Mary in the place of God, and to attribute to her the power of delivering from hell—a power possessed by God alone. It is impossible that such a blasphemous and idolatrous system can be a Church of Christ.

## INDULGENCED ST CROSS.

On entering this church you are confronted by a great cross with I.N.R.I. on the top, and having two long poles crossing it, one with a massive spear head at the end, and the other with a large piece of wood at the end of it, the size of a four-pound loaf, which is supposed to represent a sponge. A dart is inserted into the middle of the cross. The following blasphemous and idolatrous inscription is on the wall,—

"Cento giorni di indulgenza baciando questa S. Croce"—A hundred days of indulgence for kissing—this St Cross!

This piece of wood is called a saint, because Christ hung on a cross. According to this mode of reasoning, every ass ought to be called a saint because Christ rode into Jerusalem on the back of an ass. There is assuredly no limit to the senseless tomfoolery of these deluded Papists. Who would pay heed to this barefaced swindle? These crafty ones at the headquarters of the Papacy take good care to make these promissory notes of theirs payable in a region un-

known and unknowable, so that their silly dupes, who are ignorant of God's Word, may not expose the fraud.

#### STATIONS OF THE CROSS.

We climbed the hilly road on the right of the Forum. In the open air there is a large cross, identical with the one described above. The head of the spear is there, but the shaft is gone and only a little bit of the second shaft remains, the lump of wood being also gone. Alongside is an image of the Virgin in a case with glass in front. "*Mater dolorosa*"—"Mother of sorrows" is printed on it. They ignore Christ, the Man of Sorrows. Lamps and paper flowers are at her feet. On the left, leading to the Franciscan monastery, are the Stations of the Cross in niches, consisting of bas-reliefs. There is a stone step in front, on which the idolatrous Papist kneels and prays. Instead of worshipping Christ, Papists bow before fictitious pictures of his journey to Calvary.

#### INSIDE A FRANCISCAN MONASTERY.

At the end of the road there is a monastery, above the church door of which is a figure of Bonaventura. A fat monk was at the monastery gate, with an apron on. We went up to it and walked in. He gazed at us, but said nothing. Neither did we. On the wall of the first apartment is a highly-coloured—a perfect blood and thunder—painting of Mary with a large dagger in her heart. On the other side of the doorway is a crucifix. We then entered a long room, with broad seats fastened to the wall the whole length of the apartment. A number of old books, as dirty as a monk, were chained to the seats. We took two or three of them up and found they were of large type, and were chiefly "*The Life of St Francis*." One was entitled "*Legends*." This saint was the lunatic who preached to birds and cut his flesh, and said it was Christ who did it. Of course, there was no Bible among them. That Holy Book is not wanted in such dens. No monk was in the room. High up at the end was a crucifix all besmeared with red paint to represent blood. We then entered the small garden. It was full of vegetables with a few flowers. There was a draw-well in the centre, and a large trough, and in it a monk's gown or robes spread out, and a long round piece of wood used in the washing of it. A few monks passed us, and as we went about

## 164 *Relics of Peter's Knees or Simon Magus's Tumble*

putting our nose into every corner, they said nothing. We carried a notebook in our hands, and jotted down all we saw. We next spent some time in the chapel. The pictures, unlike all the other churches during Lent, were uncovered. There was a lot of idols and pictures. We then made for the door by which we entered. The porter was there with two men. We bowed to him and passed out. Of course there were parts of the monastery we did not see. This was not one of those monasteries where the inmates are shut up and confined for life ; into these few visitors are allowed ever to enter.

### RELICS OF PETER'S KNEES OR SIMON MAGUS'S TUMBLE.

From the monastery we went over to the church of S. Francesca Romana, who founded the order of Oblate nuns ; it is built on the site of the temple of Venus and Rome, and is situated at the end of the Forum. Over the high altar is a picture of the Virgin, said to have been painted by Luke. He must have done nothing else than paint portraits of Mary and the Child, if we are to believe Papists.

### PAPAL COURT OUT OF ROME FOR SEVENTY-TWO YEARS.

In the right-hand transept is a monument to Gregory XI., erected to commemorate the return of the Papal Court to Rome from Avignon, in 1377, after an absence of seventy-two years. Seeing that for these long years Pope fought with and cursed opposing Pope, and two and three Popes reigned at the same time and sent each other to perdition, how is it that Leo XIII. says he cannot live outside his Vatican "prison." The Italians ought to make him pack up and bundle him out of the city bag and baggage, with a warning that they will hang him as a rebel and traitor should he ever return.

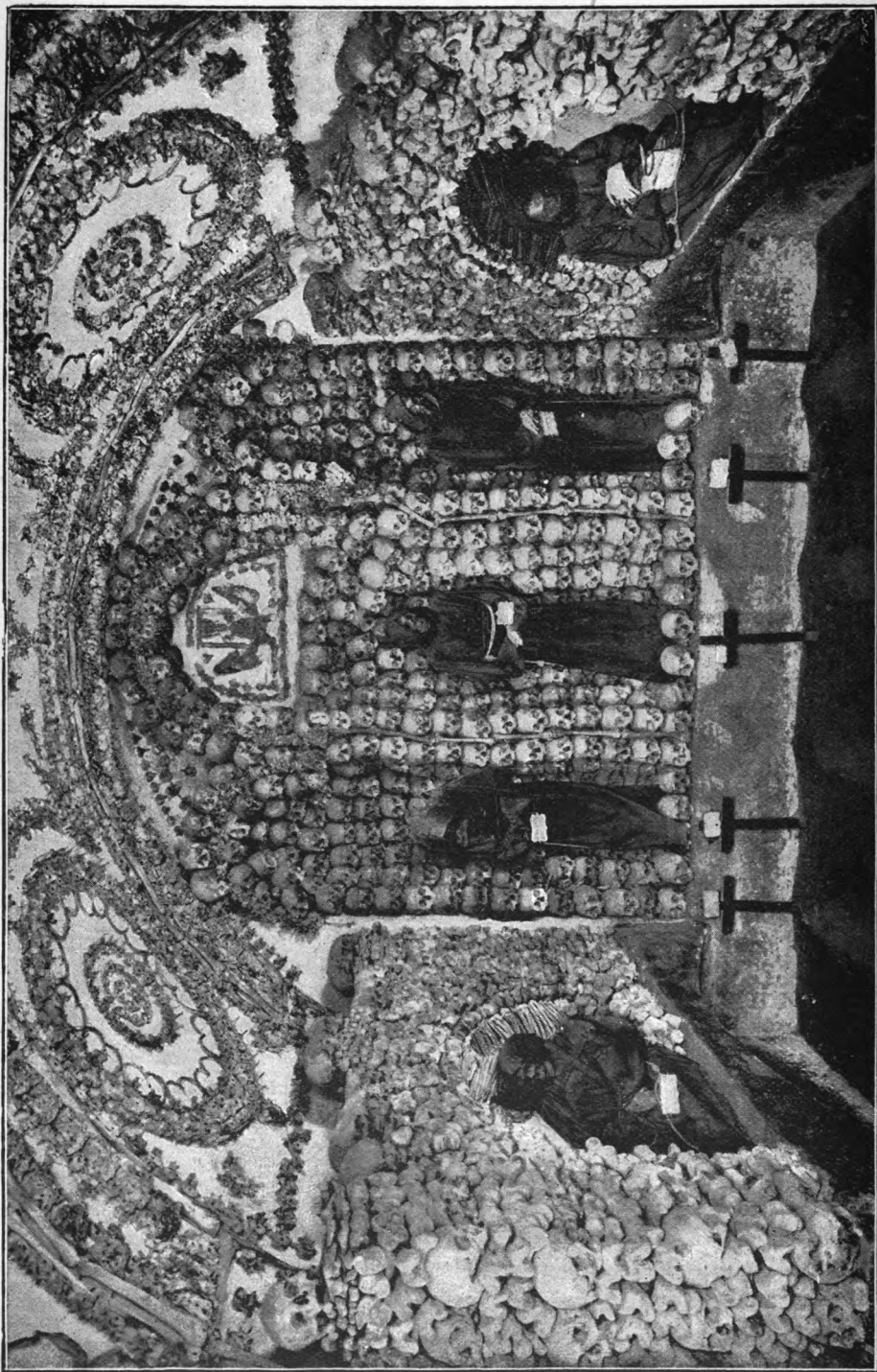
Near this monument are two stones let into the wall, bearing two large depressions, made, say the Papists, by Peter kneeling and agonising in prayer when Simon Magus got on the top of the heathen temple, and, in company with the devil, was determined to fly in the air. On the wall is the following inscription :—

"Su queste pietre pose le ginocchia S. Pietro quando il demonio porto Simon Mago per aria."—"Upon these stones St Peter laid his knees when the devil brought Simon the sorcerer in the air."

We took a rough sketch of these miraculous knee-holes. A monk, in a dirty creamy white garment, came and watched our operations. He would be about fifty or sixty years of age. But he emitted so foul an odour that he nearly forced us to rush to the outside for fresh air. As we measured the holes, with notebook in hand, he appeared to wonder what we were after. The excavation in each stone—made not by Peter's knees, but by a mason's chisel, and which is guarded with a gilt iron grating—is about five inches deep, and at the rim fully a foot in diameter. Peter must have had enormously large knees, as large indeed as many a goodly-sized person's waist. But why need we linger over this ridiculously barefaced fraud? Papists throughout trade upon ignorance and credulity. When these are banished by the knowledge of God's Word, the lying legends are relegated to the darkness which gave them birth, and have contempt poured upon them. The story of Simon Magus being in Rome is purely legendary and untrustworthy.

#### THE CAPUCHIN CEMETERY—SKULLS AND BONES.

We next visited S. Maria dei Cappuccini. On the invitation of a monk we entered a side chapel and descended a flight of stairs. A most gruesome and horrible scene met our sight. There are four low-roofed chapels where the dead are buried, in earth said to have been brought from Jerusalem. There are niches formed of skulls. Bones of every description are formed into endless devices on the roof and walls, and all round, "as if someone in mockery had been sporting with these sad trophies of death." Legs, arms, ribs, spines and fingers were there formed into stars, diamonds, wreaths, festoons, altars and chandeliers. Here almost every device that caprice could invent is found. It is a strange charnel house. In each niche stands the skeleton of a monk arrayed in old thin coarse brown serge dress, the cowl drawn over the fleshless skull, while the bones of the hands are clasped to black wooden crosses. Some niches are horizontal in shape, and the skeletons recline as on a couch. When a monk dies, the bones of the longest buried are lifted, and the body of the newly dead is put into the empty grave. There are tens of thousands of bones, and it is believed that the catacombs or the battlefield has supplied most of them. It is a most ghastly display, and quite a caricature of death. Some of the skulls were grinning, others had the brown skin drawn like parchment over the bones; others were



SKULLS, BONES AND MUMMIES OF CAPUCHIN FRIARS PRESERVED IN THEIR CONVENT AT ROME.

tied up and bending forward. On the festival of All Souls it is said that the skulls are festooned with garlands placed upon them, and bouquets of flowers are put into the hands of skeletons. Lights flash from the chandeliers of human bones, and mass is offered at the horrible and ghastly altar of bones. Some of the skeletons have tickets with the name and date, as "D. Pietro Paolo da Marino—1766." Most of the graves have candles at their head. On an altar there are two glass cases of relics, which is like carrying coals to Newcastle, as there is an abundance of rotten old bones here sufficient to keep the Popish world supplied for many years to come. This most revolting sight—this pantomime of the grave—is used for gathering in the money. A monk kept his eyes on us all the time we were in this horrible place. He let us out by a side entrance, and we gave him threepence. Money! money! money! What will Romish monks, nuns and priests not do for money?

MARY THE QUEEN OF ANGELS AND MARTYRS.

The church of S. Maria degli Angeli. It was once a part of Diocletian's Baths. Over the chancel in large letters is the following title, blasphemously given to Mary,—

"REGINÆ ANGELORUM ET MARTYRUM."

"TO THE QUEEN OF ANGELS AND MARTYRS."

This is a blasphemous usurpation of the honour and power of Christ. He is King alone, and there is no queen. Behind the altar is a painting of the Madonna and Child, with jewelled crowns. Here also is a large fresco illustrating the monkish fable of how Simon Magus came tumbling down. Peter is represented as on his knees praying while Simon Magus is falling from the top of the portico; the people below are full of consternation. Over another altar is a painting of Mary with the Child on her arm in heaven; the clouds are beneath her feet, while saints are seen worshipping them. Here the Papacy makes our Saviour, even in heaven, to appear as a little child subject to a mortal, and both are worshipped. How awful and profane this teaching is. Close by is a painting of Mary in glory with the serpent under her feet. The Bible says that it was Christ who was to bruise the serpent's head, but

Papists, in their Douay Bible, rob Christ of His honour and power, and say it was the woman who was to do this—"she shall crush thy head, and thou shall lie in wait for *her* heel" (Gen. iii. 15). It is added in a note, "*She shall crush. Ipsa*, the woman, so divers of the fathers read this place, conformably to the Latin : others read it, *ipsum*, viz., the seed. The sense is the same ; for it is by her seed, *Jesus Christ*, THAT THE WOMAN CRUSHES THE SERPENT'S HEAD." Thus Romanists make Mary to be the chief Saviour, and the Lord Jesus Christ only an instrument used by a creature.

There is also a second painting of Peter and Simon Magus. In this one Simon is coming down head first, the devil is amazed, and Peter is praying on the steps of the temple.

#### SCALA SANTA, OR PILATE'S "HOLY" STAIRS.

In the early evening we made our first visit to this more than heathenish place of torture invented for the lifting of souls out of the imaginary purgatory, and shortening the duration of the sufferings of those who go there. Around the entrance of the chapel where this Popish treadmill stands was a gathering of the most abject beggars to be found in Rome, chiefly women and girls, who raise a great clamour for "*limosina*" and "*carita*." About a dozen hands were held out. And such weebegone faces they do put on, and such a professional whine they give out. As tourists approach or leave the building, they are pursued by a number of these beggars for a considerable distance. Having forced our way through them and pushed open the outer door, our breath was almost taken away at the sight. Before us was a very high staircase, up which a number of women, children and a few men were toiling on their knees. The sufferings of some appeared to be great, and all were perspiring very much. As we stood gazing at these Pagans at their self-torture, our soul was roused with indignation. On our right was a monk seated at a table to superintend the business. We turned our back to him, and then heard a voice jabbering and a "*sis-s-s*." But we were too much engaged watching the poor Popish dupes labouring up these weary steps to turn round. The monk then came up and pointed to the tall silk hat upon our head, which bore the marks of the stones and clods thrown at us by the Irish Papists in Scotland at the open-air Protestant Conventicles, at the same time removing his own skull cap. We saw



THE "HOLY" STAIRS.

that he wanted us to uncover in this "most holy" house, where anti-Christ for ages offered the blasphemous mass. Of course we had to comply, very much against the grain, or we would have been turned out.

#### HISTORY OF THE HOLY STAIRS.

This unholy staircase consists of twenty-eight broad marble steps, brought, say the lying Papists, from Pilate's house in Jerusalem. Christ descended these, they say, when he left the judgment hall, and in order that they may be contrary to Him in everything, they ascend them. He came down on His feet; they must go up on their knees—kissing not the marble steps, but the wood upon them, and the crosses on the wood, as they ascend. One would like to have from Papists a feasible explanation of how these steps, if they had ever been in Jerusalem, survived the destruction of that city. The Popish legend says that during forty years the early Christians were such *bona-fide* Papists that they were always on the outlook for relics—they were a sort of old rag and bone gatherers, who were ready to grab anything, even a staircase of twenty-eight steps, each of which might weigh several hundredweights. Returning from Pella, after the suspension of the siege, when terror and confusion reigned, they seized, concealed and carried off these twenty-eight steps, weighing many tons. The only wonder is that they did not try to carry away the temple of Jerusalem itself, where our Saviour had so often taught; the Sea of Galilee, on whose waters He had so often sailed; or the Mount of Olives, from which He ascended to Heaven. To have transported these marble steps—ay, and secretly, too—they must have been greater giants than Goliath of Gath, and must have had greater strength than Samson. How did they conceal the blocks? Under their cloaks or in their pockets?

#### THE SELF-TORTURE.

None but Papists are allowed to make the ascent of the stair, and it must be done on one's knees. To each one who accomplishes the task, an indulgence of about 250 years is granted, provided there is repeated on every step the "*Hieland Mary*," as the Paisley boy, who was forced by his unnatural mother to go to a Popish school,

called the "Hail, Mary," and the Passion is "devoutly" meditated upon. At all hours numbers of women, nuns, children, students, a few common men, gentlemen and beggars, ladies and servants, old and young, but chiefly of the superstitious and ignorant class, are seen toiling upwards and kissing the crosses at the foot, the middle and the top. As the marble was like to be worn away by the knees of the countless pilgrims, Clement XII. got them covered with planks of wood, and these have been renewed three times. Where will you find heathenism to match this?

#### LUTHER AND THE JUST SHALL LIVE BY FAITH.

When Luther visited Rome, he was so disgusted with the superstition and atheism around him, that in his perplexity he determined to gain the promised indulgence by the torture of climbing these stairs. When he had reached the middle he heard a voice that thrilled him, saying, "The just shall live by faith." He started up with terror and shame, and fled from this scene of Pagan superstition and folly.

#### THE "HOLY STAIRS" POSSESS INHERENT MERIT.

On each side of the "Holy Stairs" is a similar spacious staircase of stone, without any covering of wood, down which the deluded fools descend. On one occasion we saw a woman toiling up the one on the right on her knees. She doubtless had blundered, and would be refused the expected indulgence. Now her toil and suffering were as great, if not greater, than if she had climbed the wooden stairs. Well, if there be no virtue in the "Holy Stairs" themselves, as some Papists would have us believe, that they may avoid the charge of idolatry, why should she not get the indulgence for climbing, on her knees, the neighbouring staircase? The truth is: Rome's teaching is that the virtue is in the relic itself; it is what is to be worshipped. How great is Popish folly. How gross the superstition and idolatry. Up these side staircases heretics may walk who wish to look at the chapel above.

#### MEASUREMENT OF THE STAIRS.

We examined the staircase closely, under the inspection of the monk, who watched all our operations. Under the wood we saw

part of the marble stairs, and took the following rough measurements. Each step is 8 or 9 feet long, about 1 foot 2 inches broad, and 7 inches in height. The lower marble platform is 12 feet long, and so is the platform at the top. There are three marble steps to the lower platform, which are much worn. At the top there is a stone step in front of the grated window "of the holiest place on earth." It is much worn, and is about  $1\frac{1}{2}$  feet high. It was a terrible task for the Papists to loup on their knees upon it, having exhausted themselves in doing the stairs.

#### THE CLIMBING DESCRIBED.

On the first step a priest was kneeling, holding a prayer book in his hands. He never ventured to climb the stairs. We visited these stairs more than a dozen times, and at different hours, and saw only two or three priests in all climbing them. While they impose the penance and induce others to undergo this shame and pain, they take good care to deny themselves the luxury of a climb. A young lady on her knees mounted the first three steps, hobbled across the broad platform to the first step above it. Here she imprinted a kiss on the brass cross let into the centre of the step. She never thought of first cleaning or wiping it after those who had gone up before her. She waddled her way upwards, muttering prayers between each mount. At last, being very tired, she laid hold of the stone side of the stairs and helped herself up. When she reached the centre step she kissed the brass cross inserted into it. At the top, the brass cross there also got a kiss. She took a quarter of an hour to mount the stairs, and was quite exhausted and hardly able to stand when she had finished her task. But down again she went on her knees before the grated window of the chapel which no woman is suffered to enter. In front is a large money box with "elemosine"—"alms"—painted on it. If women may not enter, their filthy lucre is made welcome. There used to be a charge made upon every pilgrim, but now the contribution is voluntary. It is well understood, however, that the penance is valueless without also a gift of money being made. Thus Popery robs both body and soul. Next we watched a well-dressed young man between twenty-five and thirty years of age. He began with great nimbleness and alacrity to mount. He was going to do it with great ease and in little time. Just as he started, a young woman prepared to climb. She was wiser than the

other woman we saw, for she first tucked up her dress and then set to work. It was a race between the two. But very soon they both exhibited signs of fatigue, and had to lay hold of the sides of the staircase to help them upwards. They each kissed the brass crosses on the way four times. We left them toiling towards the top. At the summit, high up on the wall, is a large bloody crucifix, on the left an image of Mary, and on the right an image of Christ.

**"THE HOLIEST PLACE ON EARTH."**

At the top of these stairs is a small chapel, where for centuries the Popes have offered mass. It is so sacred that no woman is allowed to enter. We saw with our own eyes that they could enter the "Holy Vatican." An inscription states that "there is no place more holy in all the world." Why should women therefore be excluded? The Papacy despises and degrades woman, and yet her great object of worship is a goddess she blasphemously calls the "Mother of God."

Looking through the iron bars at the top of the staircase, we saw, high up on the wall above the altar, two iron gratings covering relics.

**RELICS IN THIS CHAPEL.**

Among the "relics" preserved here are :—

Some of the barley loaves and fishes.

Part of the purple robe.

Part of the reed with which Christ was smitten.

A portrait on wood of Christ when twelve years of age. Papists tell us it was begun by Luke, who, leaving it for some time, found it miraculously finished by Christ himself. We saw a copy of it, and according to it Christ must have been 5 feet 8 inches high at twelve years of age. It is said to be a correct likeness. Who vouches for this is not told us, nor can Papists explain how it happens that, in the many paintings they profess to have of Christ, the features and figure differ so widely—none seem to be alike. Our explanation is that they are all fictitious.

On the wall of the chapel to the right we found the following :—  
"Altare privilegiato in cui si libera un'anima dal Purgatorio"—  
"Privileged altar, celebrating mass upon it delivers one soul from

Purgatory." Here again is an altar which is said to possess more virtue than others. If every mass delivers a soul from purgatory, why do they not offer a mass for Pio Nono and get him out of that place of torment? There is also on the wall, "*Indulgenza plenaria perpetua*"—"A plenary indulgence in all time coming" to those who attend mass. Notwithstanding this declaration, every Papist, with the exception of saints and martyrs, expects to be in purgatory. What miserable comfort Popery gives its slaves!

#### IDOLATERS REBUKED.

In large letters, facing the idolaters, as they kneel in this mass-house, which is full of idols, are these glorious words about our Lord Jesus Christ, which destroy at a blow that vile and wicked lie of the Papacy, that the pardon of sins is to be obtained through self-torture, human merits, and the intervention of a human priest, "*Vulneratus est propter iniquitates nostras attritus est propter scelera nostra*"—"HE IS WOUNDED FOR OUR INIQUITIES, HE IS BRUISED FOR OUR TRANSGRESSIONS" (Isa. liii. 5). Yes, Christ has died, the just for the unjust, that He might bring us to God. How blasphemous therefore it is of Popery to make sinners believe that by jumping up the so-called holy stairs and undergoing much suffering and leaving money in the box, they can atone for their own sins or intercede for the sins of others. Disgusted and enraged at the superstitious, cruel and heathenish performance, we left the place and had to run the gauntlet of the beggars outside.

#### BASILICA OF S. MARIA MAGGIORE.

This is the third greatest church in Rome, and is the principal of the eighty churches dedicated to the Virgin. The vault of the tribune has a mosaic representing Mary being crowned with angels, and three saints on each side. The body of St Matthew is said to be buried in the confessional. It was founded and got the name of St Mary of the Snow, in consequence, say the Papists, of a miraculous fall of snow in the month of August, which covered the exact site of this church, while there was no snow any where else. In a dream Mary told one Johannes and the Pope of this the night previous, and ordered them to build her a church on that spot.

Previous to 1870 the Pope pronounced, from the upper portico of the great façade, his benediction on the Festival of the Assumption of the Virgin.

#### THE POPE AND ST BARTHOLOMEW'S MASSACRE.

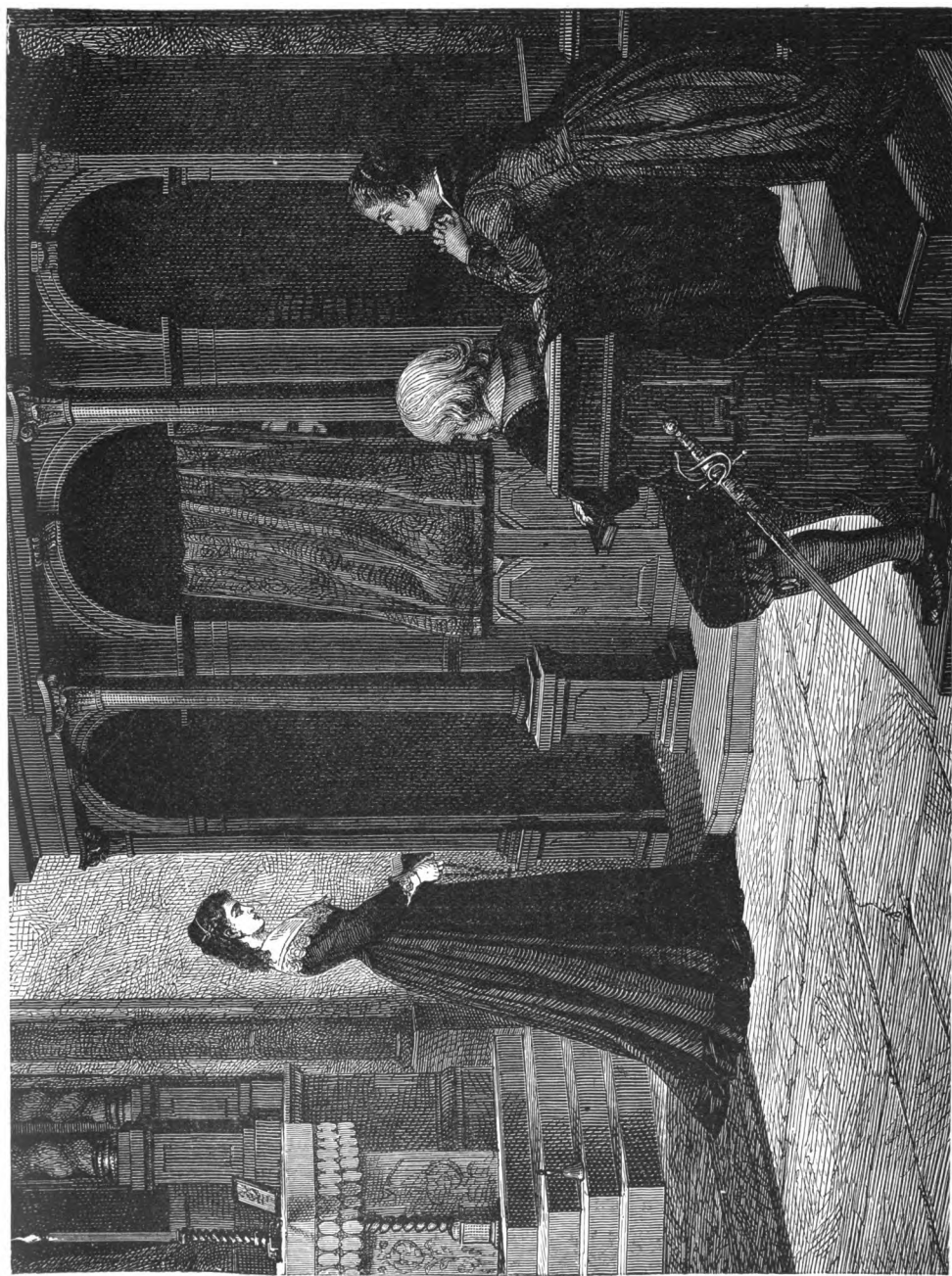
In a chapel called the Sixtine, or chapel of the Holy Sacrament, is a bas-relief representing Pius V. sending assistance to Charles IX. of France for the persecution of the Protestants, which culminated in the St Bartholomew massacre. There are warriors in front, the Pope on his throne, two figures kneeling, and three cardinals standing on each side. Instead of being ashamed of her horrible crimes and murders in the past, the Papacy immortalises them in bronze, marble and paintings.

#### THE HOLY MANGER OF BETHLEHEM.

The chief relic kept here beneath the altar is called the Culla, which consists of five boards of the manger into which Christ was laid when born. They are inclosed in an urn of silver and crystal, with a figure of a child on the top. According to Papists, they were brought to Rome from Bethlehem in the middle of the seventh century—the age of awful darkness, superstition, credulity and idolatry. It is the great object of worship on Christmas Eve, when it is carried in procession round the church, the Papists falling on their knees before it. More idolatry.

#### MIRACULOUS PICTURE OF VIRGIN AND CHILD BY ST LUKE.

In the Cappella Paolina is an altar-piece of the Virgin and Child, said, as usual, to have been painted by St Luke. A copy of the Papal bull, pronouncing it to be such, used to be attached to one of the walls. The Popes must surely infallibly believe it to be quite a mistake of the sacred writers to say that Luke was an evangelist and accompanied Paul in some of his missionary journeys. The Popes know better than this. Instead of giving the people the gospel, and persuading them to give themselves up to Christ, he must have wasted his time as a sign painter, producing "authentic" daubs of a woman and a child, no two of which are alike, and urging every one to trust in and adore his handiwork instead of Christ! At the time of the great plague which desolated Rome in A.D. 590, Gregory



THE POPIH IMMORAL CONFESSONAL.

the Great carried this picture in procession to stay the plague, and of course, found it far more effectual than obeying God's command to pray to Him alone. The priests also carried it in procession in the war of 1860, when the Pope's noble Irish Popish brigade was captured by the Italians without striking a blow for old anti-Christ. What ailed the miraculous picture then, and, for that matter, where was the more than almighty power of all the many "relics" in Rome when these wonder workers allowed the Pope to have his temporal power wrested from him and the groaning prisoners in his many dungeons set at liberty?

#### PAGAN PILLAR AND MARY—CANNON AND A CROSS.

In front of the church is a Corinthian column called the column of the Virgin. It is said to have belonged to the Pagan Temple of Peace. On the top is a bronze statue of the Virgin standing on a half moon. Here again is the union of Paganism and Popish idolatry. "Near this is a small pillar in the shape of a cannon, surmounted by a cross, to commemorate the absolution given by Clement VIII. in 1595 to Henry IV. of France on his abandoning, for state purposes, the Protestant faith." Yes, Rome offers either the cannon or the cross as the Mahomedan offers either the Koran or the sword. Every act of apostacy from Protestantism—and these, thank God, have been few and far between, and are only of those who never had any real faith in Christ—the Papacy glories over, and she covers the apostate with shame.

#### THE CONFESSIONAL.

We have seen very few in the confessional boxes. On Thursday, 4th April, in a church not far from the Royal Hotel, at 7 A.M., we found four or five young women alongside the confessional. One was being operated on by the white spider in the centre compartment; the others were waiting their turn like sheep for the slaughter. One or two were on their knees repeating the rosary. When the one unhappy victim was duly inoculated with the immoral villainy by the priest, she arose from her knees with a face like one who had been sentenced to be hanged, went to the altar, got on her knees, and rattled away like a weaver's shuttle at her vain repetition of prayers to Mary.

M

## BESIEGED BY BEGGARS.

Going up to a church in the Via Merulana, we had to pass the gate of a monastery. Here were assembled fully 100 of the most abject wretches, men, women, chiefly women and children, to be found in Rome. It was raining, and we had an umbrella up. The moment we appeared, on the crowd rushed from the closed gate towards us. They danced and howled around us crying out, "*Limosina!*" — "*Carità!*"\* The children were more demonstrative than the rest. With some difficulty we got through the ragged crew and entered the church. Inside were seventy women and twenty men of the poorest class, also several monks and nuns. The latter had large metal hearts upon their breasts. When we came out the beggars were getting a dole of bread—less than a halfpenny's worth—from two monks. The Papacy pretends to be very charitable, but it is precious little she gives to the poor, and what she does give is only to serve her own ends. Why has she millions of wealth in her churches, and thousands of lazy monks, priests and prelates living on the fat of the land, while thousands of the deserving poor are starving? When the Pope ruled Rome he tried, but tried in vain, to keep down discontent by robbing them of all liberty and giving them a crust of bread to keep them quiet.

In Rome, under the Popes, was found the most wretched population in all Italy. There was no trade, no commerce, and half the people lived by begging. It will take long to uproot this evil so long sown by the Papacy. These poor creatures will come and exhibit their deformities, which excite disgust rather than compassion. When you give them anything they are dissatisfied because it is not more. When you refuse to give them anything, they will often curse you. They have their respective begging stations; some are within, while others are outside, the churches. But travellers have the same story to tell of all Popish lands—hordes of indolent people and needy beggars.

## ATTEMPT TO VISIT A NUNNERY.

In the Via Urbana there is a large nunnery. A number of beggars were outside. Seeing a gentleman open the outer door and

\* "*Carità, forestieri*" ("*Alms!*" — "*Charity*" — "*Charity, strangers*"; their maxim is, "*It is sweet to do nothing*").

enter, we determined to follow his example. We therefore went up to the large door and opened it. Here we found a flight of stairs and descended. At the foot was a large strong door, which opened in two halves, having on it a perforated plate through which those inside might reconnoitre who was at the gate, and a small knocker. We tried to open the door, and shook it, but it was locked. We then heard a female voice speaking. We tried in vain to see through the perforated metal plate. The voice went on jabbering, and we heard a hammering on an iron plate. We then looked up the staircase, and saw a perforated square iron plate on the wall. Ascending to it we discovered the headgear of a nun and part of her face. She asked us in Italian what we wanted. We told her we wished to get inside to see the nunnery. She said that we must first get permission from the archbishop. We responded that we were from Scotland, and wanted to enter. She said we could not, and something more we could not make out and then let down a thick black blind and we saw her no more. If these poor miserable creatures be saints on earth, why are they locked up like prisoners? Why do they debar one from seeing these places, which they assert are "heaven on earth"? Why can't they face a stranger, but must speak to him through an iron grating? Suppose we had had a sister or a daughter in such a nunnery, and we had been allowed to converse with her, it would only have been through such a grating, and two nuns would have been present to hear all that passed. But a hundred chances to one all permission to see her would have been denied. Italy has tried to put these dens of slaves and immorality down, and until she sweeps them away, they will continue to bring a curse upon the land.

#### THE CHURCHES.

On Friday, 5th April, we visited many churches. In one Christ is represented hanging on a cross all covered with blood, Mary standing with clasped hands and a large dagger in her neck; four candles and a lamp burning in front. High mass just ended. Chapel covered with carpet. Bishop with brilliant silver mitre attended by many priests—numerous candles on altar—all burning. The performers marched out like play-actors. One hundred women at least present, and only five men.

## PRIESTLY BEGGARS.

Coming out of the Church of St Ignatius, we asked a priest the way to the Church of the Jesuits. He said he was going that way and would take us to it. He did so, and we thanked him, but we were not to get off in that fashion. Out went his hand and he asked us for something for his trouble. Finding this priest was also a beggar, we gave him sixpence. No priest does anything for nothing in Rome. All is pay. Get money! Yes, get money is the sum of their existence.

## THE CHURCH OF THE JESUITS.

This is the only church in Rome with the name of Jesus, while there are eighty dedicated to Mary. *Il Gesù* is the principal church of the Jesuits, who have been condemned and expelled from every country on account of their crimes and sedition. Wherever there is mischief in a nation you may be sure the Jesuits are at the bottom of it, their leading principle being that "the end sanctifies the means." This church is brilliantly decorated on the outside. On two windows, in large letters, are I.H.S., the coat-of-arms of the Jesuits, which is nothing less than the symbol of the Egyptian trinity—"Isis, Horus, Seb—the Mother, the Child and the Father of the Gods" (Hyslop's *Two Babylons*, p. 268). Wherever these mystic letters—the Jesuits' badge—are found, be sure that, sooner or later, the Jesuit using them will reveal himself in doing the work of the Jesuits. On entering you are struck by the great I.H.S. in the centre of brilliant light, in the window above the high altar. In front of the altar are five bronze angels on each side, each bearing a shield in its hand with I.H.S. in the centre and a small lamp in front for effect. In every direction you meet with this Pagan symbol. Let it be kept out of every Protestant church.

## IGNATIUS LOYOLA'S TOMB.

The body of Ignatius Loyola is said to be buried beneath his altar in an urn of gilt bronze. On the left of the altar is a woman, holding in her left hand a large cross, while in her right hand she holds a thunderbolt, which she is in the attitude of hurling at the heretics beneath, who are depicted as full of terror and despair. It is called the Triumph of Religion over Heresy. Like the bloody

Turk with his Koran or the sword, the Jesuits present not Christ but the symbol of Paganism or a thunderbolt. There is no love of God or man with the Jesuits. Outrages, plots, murders, assassinations and massacres, in order to extend the dominion of the Papacy, are what delight and please them.

#### MIRACLE-WORKING MADONNA.

On the right of the altar is a small chapel, which we always found crowded, chiefly with women. Here is exhibited a miracle-working picture, the Madonna and Child, who are here of very dark copper colour—almost niggers—and are covered with sparkling gold gilt. It is glazed and placed beyond the touch of the idolaters, who bowed before, and anon gazing at it seemed to be praying for a long time to it. In front are two crowns, a large one of gold gilt for Mary, and a small silver one for Christ. A lot of votive hearts are on the wall. Underneath are the words:—"Mariæ Immac., S."—"St Mary immaculate." Mary, realising herself to be a sinner, said that her soul rejoiced in God her Saviour; but, according to Papists, she and the Holy Ghost, who inspired the writers of the Scriptures to record the fact, must have been mistaken. Papists know better than this—at least, the wiseacres among them in and since the year 1854, for they would make believe that Mary was sinless born and sinless lived and needed not a saviour. Yes, this blasphemy, and the awful idolatry resulting from it, pay the Papacy. In the centre of this chapel, which will hardly hold a hundred standing together, is a large MONEY BOX on a pedestal. Money and priestcraft, idolatry and money—that is Popery in a nutshell!

Here you often see young ladies in the confessional box. One morning we saw a good-looking young lady ringing the bell for a priest, and then, retiring to a confessional box, kneel down; but no priest came. Again and again she rang, but the priests were too busy to heed her then. It were good for her and others if this were always the case.

#### ITALY AND HER MARTYRS.

God has had His faithful witnesses in Italy from the infancy of Christianity to the present day. One example will show how the

bold and undaunted followers of the Lord Jesus Christ bearded the wicked, gluttonous and bloody Popish persecutors in Rome—the seat of the Beast—itsself. Dr M'Crie's *History of the Reformation in Italy*, translated into Italian, has been for over a quarter of a century circulated and eagerly read in that dark land. Here is one of his thrilling narratives :—

“ We have already met repeatedly with Mollio, the Bolognese professor, who was held in such high esteem through Italy for his learning



ITALIAN MARTYRS.

and holy life. After the flight of his brethren, Ochino and Martyr, in 1542, he was frequently in great danger, and more than once thrown into confinement, from which he had always providentially escaped. But after the accession of Pope Julius III. he was sought for with great eagerness, and being seized at Ravenna, was conducted, under a strong guard, to Rome, and lodged in a strait prison. On the 5th of September 1553, a public assembly of the Inquisition was held with great pomp, which was attended by the six cardinals and their episcopal assessors, before whom a number of prisoners were brought, with torches in their hands. All of them recanted and performed penance except Mollio, and a native of Perugia, named Tisserano. When the articles of accusation against Mollio were read, permission was given him to speak. He

defended the doctrines which he had taught respecting justification, the merit of good works, auricular confession, and the sacraments ; pronounced the power claimed by the Pope and his clergy to be usurped and anti-Christian ; and addressed his judges in a strain of bold and fervid invective, which silenced and chained them to their seats, at the same time that it cut them to the quick. 'As for you, cardinals and bishops,' said he, 'if I were satisfied that you had justly obtained that power which you assume to yourselves, and that you had risen to your eminence by virtuous deeds, and not by blind ambition and the arts of profligacy, I would not say a word to you. But since I know, on the best grounds, that you have set moderation, and modesty, and honour, and virtue at defiance, I am constrained to treat you without ceremony, and to declare that your power is not from God but the devil. If it were apostolical, as you would make the poor world believe, then your manner of life would resemble that of the Apostles. But when I perceive the filth, and falsehood, and profaneness with which it is overspread, what can I think or say of your Church but that it is a receptacle of thieves and a den of robbers ? What is your doctrine but a dream—a lie forged by hypocrites ? Your very countenances proclaim that your belly is your god. Your great object is to seize and amass wealth by every species of injustice and cruelty. You thirst without ceasing for the blood of the saints. Can you be the successors of the holy Apostles, and vicars of Jesus Christ, you who despise Christ and His word ; you who act as if you did not believe that there is a God in Heaven ; you who persecute to the death His faithful ministers, make His commandments of no effect, and tyrannise over the consciences of His saints ? Wherefore I appeal from your sentence, and summon you, cruel tyrants and murderers, to answer before the judgment-seat of Christ at the last day, where your pompous titles and gorgeous trappings will not dazzle, nor your guards and torturing apparatus terrify us. And in testimony of this, take back that which you have given me.' In saying this, he threw the flaming torch which he held in his hand on the ground, and extinguished it. Galled, and gnashing upon him with their teeth, like the persecutors of the first Christian martyr, the cardinals ordered Mollio, together with his companion, who approved of the testimony he had borne, to instant execution. They were conveyed, accordingly, to the Campo dei Fiori, where they died with the most pious fortitude" (*Works of Thomas M'Crie, D.D.*, Vol. III., pp. 168, 169).

#### POPISH INTOLERANCE—MARTYRDOM OF GIORDANO BRUNO.

In the centre of the Piazza Campo dei Fiori there is a gigantic bronze statue of Giordano Bruno standing attired in monkish dress, with cowl on his head. He holds with the right hand, which is crossed by the left, a thick volume closed, resting on both thighs. His head is bent forward in the attitude of speaking to the crowd below.

In his Dominican monastery he expressed doubts in regard to the doctrine of Transubstantiation and of the Immaculate Conception, in consequence of which he was obliged to flee. He was a

great admirer of Luther and of other Reformers. He fell into the hands of the officers of the Pope's bloody Inquisition in 1598. For two years he was incarcerated in its dark and loathsome dungeons, undergoing fearful tortures to compel him to recant. But it was all in vain.

He was murdered on 17th February 1600, by orders of the Pope, for heresy. Being stripped naked, he was fastened to a post and burnt alive. He told his merciless priestly persecutors that they might burn his body, yet within 200 years he would rise again. On Sabbath, 9th June 1889, this monument was unveiled with much ceremony on the part of the Italian nation, though the Pope and priests were full of wrath. The syndic, aldermen, several senators and deputies, and numerous deputations from all parts of Italy were present, and speeches were delivered in defence of that freedom of opinion for which Bruno suffered. The monument stands on the spot where it is said the martyr was burnt. The Papists assert that he was an Atheist, but that is what they have said of many other Christian martyrs whom they put to a cruel death.

On the front side of the marble pedestal, in bronze bas-relief, is a representation of Giordano Bruno, with a book before him, in the attitude of preaching. Beneath is the inscription,—

“IX. GIUGNO MDCCCLXXXIX.

A BRUNO

IL SECOLO DA LUI DIVINATO

QUI

DOVE IL ROGO ARSE.”

“THE 9TH OF JUNE 1889. TO BRUNO. THE TIMES BY HIM PREDICTED. HERE WHERE THE STAKE BURNT.”

On the right side he stands preaching in a pulpit. At the back is his trial before the Popish prelates, a crucifix being over the tribune. On the left is Bruno burning at the stake, and a crowd in front of him. It is most impressive. This is one of the busiest spots in Rome, being the chief vegetable and fruit market. At nearly every hour of the day the large square is filled with stalls, and many people purchasing. This monument speaks volumes. It

tells the whole history of the Papacy, how she delights in burning alive those who expose and resist her infamous teaching and actions. It was not erected by Protestants, but by those who had long suffered under the tyranny of the Pope and his priests.

POMPEY'S STATUE.

While the Papacy has innumerable lying relics, yet there are true relics in Rome. We stood by the herculean bronze statue of Pompey, in the Spada Palace. He stretches out his right hand, while part of his garment hangs over his left. At the base of this statue the great Cæsar fell mortally wounded.

THE CROSS, THE HOPE OF THE PIOUS.

In a church which we understood was that of St Madalene is the following, in large letters :—



O CRUX

AVE

SPES UNICA

PIIS ADAUGE

GRATIAM

“HAIL, O CROSS, THE ONE HOPE,  
TO THE PIOUS INCREASE THE GRACE.”

Such is the awful blasphemy and idolatry to be found in the Church of Rome. The piece of matter forming a cross is substituted for Christ.

THE GREATEST MIRACLE-WORKING MADONNA IN ROME.

In the Church of S. Agostino, near the Piazza Navona, is the Madonna figure which of all the hundreds, yea, thousands, of Madonnas in Rome is by far the most worshipped. For many years the Madonna of the Pantheon was supreme. The people were crazed about her. Now she is almost forgotten. As new saints put the noses of the old ones out of joint, so the new images

drive the old ones out of fashion. It is therefore demonstrated again that virtue and divinity are supposed to reside in one idol more than in another, and that it is not the saint represented, but the idol itself, which works the miracles and answers prayer.

When we entered this church we found a large number of Papists, chiefly women, on their knees, praying to a large marble idol of the Madonna and Bambino. The colour is a sort of tarnished old gold or brown. She is seated with a great crown of gold on her head, and the child is seated on her left arm. This idol rests on a marble pedestal—numerous lamps in front and on each side are lit. This idol is the richest jeweller's premises in Rome. Mother and child are literally covered with gold chains, alberts, and medals, beads, pearls, diamonds, rosaries, and jewels of almost every description. The fingers are covered with costly rings. The Madonna has gold bracelets hanging on her breast, and also on her wrists, and the child has them on his legs. The whole idol is just a jeweller's show model, setting off the gems and wealth of the Papacy. How the starving creatures who worship it must long that a portion of such great riches might be devoted to relieving their distress.

Only a short time ago a robber concealed himself in the church and stole the few trinkets that had been left on the neck of the Madonna overnight, but he was caught ere he could make his escape.

The idol is said by some to be one which was worshipped by the ancient Pagans, others, to be the work of Giacomo Sansovino, originally part of the monument raised three hundred years ago to the Martelli family. Seymour thought it execrable, and only fit for a figure-head of a collier or coasting vessel. It is dark and repellent. Nobody thought much of it until a poor, superstitious hatter, named Leonardo Bracci, in 1820, placed a lighted lamp before it. At this time there were two military revolts in Piedmont and Naples, and the revolution thundered at the gates of Rome. The priests were driven to seek for new wonders to support their waning power. As usual, the demand brought the supply. The customary visions and healing followed. A nurse and little girl were cured of sickness by using a little of the oil which burned in the lamp before Sansovino's statue, now re-christened the "*Madonna del Parto*." The miracles multiplied so quickly that the end of the church, where

the idol stands, was soon covered with votive tablets and offerings. The Madonna and Child were both crowned and covered with gems, and gifts poured in upon the Augustinian monks, who own the church. It is unquestionably by far the most popular idol in Rome. Every time we visited this church large numbers of women and a few men were praying before it, and kissing the foot, and putting their hand into a small lamp filled with oil, a light floating on it, and making the sign of the cross on their foreheads. At the foot of the Madonna, which is covered with a brass plate to prevent it being entirely kissed away, is the never-absent ALMS BOX. When the nose and mouth of the idolaters go down on the foot, there is the ubiquitous money box staring them in the face! Whether it be animated relics, winking Madonnas, speaking images and crucifixes, or miracle-working idols, there you have the money box! Money! money! money! is the chief god of the Papacy.

A small memoir has been authorised at Rome, in reference to this image; it is entitled "Memoir of the miraculous cures and other distinguished graces wrought by God at the intercession of the most Holy Mary—whose sacred image is venerated in the church of St Augustine at Rome—1831." From this we extract the following prayer addressed to the image :—

"Most Holy Virgin, Mother of the incarnate Word, treasury of grace, and refuge of us miserable sinners; full of confidence we have recourse to your maternal love, and ask of you the grace that we may always do God's will and your will. We commit our hearts to your most holy hands. We ask of you both spiritual and bodily health, and we trust most confidently that you, our most loving mother, will grant our petitions, interceding for us. And with a living faith we thrice say—Hail Mary!"

"His holiness our Lord Pope Pius VII., of holy memory, conceded an indulgence of three hundred days to all the faithful who devoutly recite the forementioned prayer."

This prayer, and the indulgences attached to it, will best illustrate the nature of the worship of this image.

#### THE IDOLATERS AT THEIR DEVOTIONS.

For some considerable time we watched the monstrous scene of superstition and idolatry. On this occasion the brass plate covering the foot had been removed, disclosing the fact that the foot is much worn away. It is modern, and can easily be renewed, as has been done with old Jupiter's foot. Priests, nuns, men, women and

children kneel and then kiss the foot. Owing to the position of the image facing the high altar, those who kneel before it turn their backs upon the altar and their god, and those who bow to the altar turn their backs upon this idol. Three of the dirtiest-looking men kiss it, and then a lady, without wiping it, puts her mouth on the same spot. All get on their knees before it, then go up to it and stand on the step, and give it a kiss, which is followed by rubbing the chin and brow on it. About fifty Popish Pagans kissed it within fifteen minutes, which included every class—the miserable and the refined. A mother, gaily dressed, teaches her little girl of two or three years to salute it by kissing the hand towards it. Mary gets all the worship, the child on her arm receives none. Three little children are held up by a lady to kiss the foot. The Virgin is anything but a beauty. Her eyes look not at those at her feet, but straight before her. The child is just an expressionless doll. A great number of metal hearts and pictures of so-called miracles occupy almost the entire end of the church, which may be fifty feet wide; ten crutches and walking-sticks are on the one side of the idol, and twelve on the other; most of them appear to have been seldom used. If we could believe the so-called miracles, there should have been as many as these collected in one week. A priest is stationed in a box close at hand to see that the idol is not robbed.

#### THE VOTIVE OFFERINGS.

On the end of the church, in addition to the hosts of tin hearts, are silver or lead models of legs and feet, baby clothes in a glazed frame with a tin heart, a case full of silver or lead models of five legs, two hands, and the head and trunk of a man, two feet high, minus legs and arms; a picture of the Madonna and Child which we saw a well-dressed man, about sixty-five years of age, kiss most heartily, an evidence that even a votive offering receives worship; pictures of men run over; two wheels going over a man, another man falling down stairs—in each instance the Madonna and Child appearing to save them; the rays from the Child raising up one sick in bed; a six-chambered revolver in a case lying on white satin, a piece of black satin is over the muzzle, while there is a bow of red ribbon on the handle; above it is written, "Giuseppe Angelini miraculously saved from a mortal wound, the 10th May 1874, by the most holy Mary"; in a glazed frame there are a baby's satin dress, lace handkerchief,

and a long dress for the Bambino. How absurdly ludicrous it is to present these to a marble idol when so many children who are alive would have been thankful for them. There are real and also artificial flowers. The Bambino has no fewer than eight watches, evidently presented by lunatics. What can an idol do with them? Other pictures represent a man in bed dying and eight women on their knees before the Mother and Child, who appear; a man praying at an altar; a mother on her knees before the bed of a dying child; three women and one man appear at the foot, surrounded by flames, in both cases the Madonna and Child appear; a child is in bed, dying, the doctors are consulting, the mother stands at the bedside and a daughter at the foot, while the father prays to the Madonna and Child, who become visible; dying woman in bed, all are in tears, Mary and Child appear, she rises in the presence of eight people, who look amazed; a man falling from a tree is saved from death by the idol appearing. This is the Popery one finds in Rome. Is this the religion of the Bible or Anti-Christ?

#### THE LATEST MIRACLE.

Here is the latest miracle wrought by this more than Pagan idol.

#### "THE MADONNA DEL PARTO—A MIRACLE.

"The circumstances of a remarkable marvel are reported in the Italian press. They point to what would seem to be a miracle through the intercession of Our Lady 'del Parto.' Vincenza Marchioni, a woman sixty years old, contracted an ulcerous growth on the foot, which soon rendered her incapable of walking. She was taken to the hospital of St James, and was placed under the care of Dr Bertini. The physician, after trying all the resources of his profession, declared her malady incurable. Abandoned by all, who waited her daily-expected death, the woman put her trust in God, and prayed through the intercession of Mary that she might be healed. She was conveyed to the Church of St Augustine, where the beautiful statue of the 'Madonna del Parto' is erected. The 'Madonna del Parto' is the object of deep devotion amongst the Catholics of Rome, and the statue in her honour is hung with numerous *ex-voto* offerings attesting to the favours that have been accorded to those supplicants who prayed for the aid of the Blessed Virgin. It was in front of this statue that Vincenza Marchioni prayed that she might be restored to health. On the 31st March, supported by her crutches, and assisted by a sister of charity, the invalid made her way to the church, and in company with nearly two hundred others sought the Madonna's intercession. Here she prayed for some moments, and then with difficulty she succeeded in kissing the feet of the statue. Scarcely had she done so than she was seen to

throw aside her crutches, and turning to the faithful assembled, who were in the wildest state of commotion, exclaimed, "Son guarita, son guarita; viva la Madonna." (*'I am cured, I am cured: God bless the Madonna.'*) The facts will be submitted to the authorities at the Vatican, who will declare whether the incident was a miracle" (Edinburgh, *Catholic Herald*, May 1, 1896).

Yes, the miracle is testified to by the authorities who do nothing without payment. If all the so-called miracles had been investigated by impartial and competent judges, every one of them, without a single exception, would have been denounced as frauds and swindles.

#### THE IDOL'S TIARA AND A MONKISH TRICK.

The adroitness and trickery of the monks are proverbial. The splendid tiara of diamonds was presented to the idol by a lady while in a state of insanity. Being family jewels and not the property of the lady, her family claimed them. The monks said it was impossible to restore them unless with the consent of the pious donor herself. Well, to their dismay, the donor recovered her sanity, and being dismayed at what she had done, demanded the return of the jewels. The monks protested that they were willing to comply with her wishes, but as they had been presented not to them, but to the image itself, it was impossible for them to interfere unless it consented. Now, this is a miracle which, of course, this repulsive idol will never perform, and therefore the jewels still remain on her brow.

#### ST PETER'S "HOLY" CHAINS.

In the Church of S. Pietro in Vincoli we got hold of the untidy sacristan who was cleaning up. He was carrying in his arms a number of mass books, candles and other stuff. We said to him that we wanted to see the Vincoli (*i.e.* the chains). He informed us that they were only exposed for veneration, and those who saw them must worship them. If we waited he would come and show us the precious relics. We did so, and after a short time he appeared, with all his dirt hid under a white cotta. He took out a key and opened the iron gate that led down to the sacristy. He next took a taper fastened to a rod and lit it at the "sacred light" in a lamp hanging in front of the altar, and with it he lit four candles on the altar. Inserting a handle into the side of the altar,

he turned it like the handle of a barrel organ, when the two halves of a bronze door were drawn apart and revealed the "holy chains." The moment they appeared, down went the sacristan on his knees in worship, and a young Italian and his sweetheart did the same. While they were busy mumbling their vain repetition of senseless, idolatrous rubbish called prayers, we busied ourselves with taking a rough sketch of the chains. There are two of them hanging in three heaps from a bar which runs the entire length of the bronze tabernacle which encloses them. The one chain consists of long links about the thickness of an ordinary lead pencil, and the other of shorter and thicker links. The sacristan professed great reverence for these scraps of old rusty iron. When he had finished his idolatrous devotions he rose, and told us that these two chains had both been worn by Peter—the one in Jerusalem, and the other in Rome under Nero. On the face of it, it is nothing but a fraud. When Peter escaped from the prison in Jerusalem he left the chains behind, and of course he could have had no chains on his limbs in Rome, if he never was there; and Papists cannot prove that he ever saw Rome. The sacristan show being over, in went the handle, the doors were shut, the lights extinguished, and payment was duly made. We gave him twopence each.

#### IMAGES OF MARY, CHRIST AND MOSES.

To the right, on entering this Church of S. Pietro, is an image of Mary, with an Italian face, wearing a silver crown. She is dressed in black, and has on her breast a silver or tin heart with a dagger into it, while a long blue veil hangs from the back of the head.

Near this figure is a horrible caricature of Christ. He is naked, with a red cloth round his loins, and his breast and legs are besmeared with blood. A lamp and seven candles are burning in front.

Then we come to Michael Angelo's image of Moses, colossal in size and stern of countenance, as if rebuking idolatry. It rouses ridicule, for people ask if it is meant for Moses or for the Father of Lies, because of the flowing beard and *flaming horns*! It is most natural that the devil should make sure that his own image should be set up among the other deities.

## ST PETER'S—ANNIVERSARY OF POPE SIXTUS I.

We witnessed an anniversary service of the martyrdom of St Sixtus I., Bishop of Rome, in the chapel of the choir. High Mass was performed. The organ played, the choir sang, solos were given. Prelates, robed in rich vestments, incensed one another, and then the public, who numbered only twelve. It was all spectacular display, and abounded in mystery, imposture, fraud and devilry.

## THE VATICAN PALACE—RESIDENCE OF THE POPE.

For 1000 years the Popes made the Lateran Palace their residence. It was in 1377, when they returned from Avignon, that they took up their permanent abode at the Vatican. It is one of the largest palaces in the world, and it took four centuries to complete it. Though virtually a city in itself, it has no imposing appearance; building has been added to and piled upon building without design or harmony. It has become a mere cluster of wings, galleries, pavilions, courts, etc.—an irregular mass of stones, with no particular front. It covers a great space, being 1151 English feet long, and 767 feet broad. The number of its halls, chambers and galleries is very great; it has 8 grand staircases, 200 smaller ones, 20 courts, and 11,000 rooms, which are all lavishly adorned and furnished. This is the residence of the so-called representative or vicar of the meek and lowly Lord Jesus Christ, who had not where to lay His head, and said that His kingdom is not of this world.

## THE POPE IN HIS GLORY.

No sovereign surpasses the Pope in splendour and magnificence. At the fall of the Roman Empire, through intrigue and deception, he assumed the place of the Cæsars under the high-sounding Pagan title "Pontifex Maximus," *i.e.*, "The greatest ruler." He assumed the throne, the titles and the undisputed sway of the departed emperors over the whole world. Corruption spread fast. Instead of God ruling the world, the devil got hold of the reins in the person of the Pope. Superstition, ignorance, idolatry and blasphemy gained the ascendancy. Bishops and mitred abbots celebrated mass, booted and spurred. The cardinal nephew was frequently a son of the Pope, and was next him in power. All offices were at length

offered for sale. The purchasers were allowed to recoup themselves the best way they could by blackmailing. The Pope's body-guard was 300 strong, and his daily guard 78. His army consisted of 80,000 infantry, 3500 cavalry, and 80 pieces of artillery. He was able to equip 100,000 infantry. The Papal treasure of some millions of scudi was stored in the Castle of St Angelo. The judicial department of the Papal government consisted of two chief courts in Rome—that of the Holy Office or Inquisition, founded by Pius V. and presided over by the Pope, for dealing with all who dared to open their lips against the pretensions and iniquities of the Papacy and its false teaching; and the Congregation of the Index established by the same Pope to examine all books, and make a catalogue of those to be prohibited, and see to the punishment or execution of all who dared to read the same. Besides these there were at least twenty minor courts, or congregations, which presided over everything likely and unlikely (*Rome, Its Princes, Priests and People*, by Silvagni, pp. 24-30).

#### THE POPE'S QUIRINAL PALACE.

The Quirinal Palace, a vast building, now the residence of the king, was erected by Gregory XIII. in 1574, and other Popes, as their summer palace. The apartments are great and sumptuously adorned and furnished. Since 1870 the Pope has been dispossessed of it. In 1850 A. L. Von Rochan visited the Pope's apartments, and here is his description of his study :—

"We were shown his little *study* (where there seemed to me a slight omission in the want of any place for books), with his narrow, iron bedstead, and the table at which he takes the meals which etiquette obliges him to eat alone" (*Wanderings through the Cities of Italy*, p. 17).

#### THE POPE IN A COACH-AND-SIX.

Here is how the Popish anti-Christ delighted in displaying to the world that his kingdom was of this world, and instead of being the representative of the humble and lowly Jesus, he was nothing but the representative and vicar of proud and haughty Lucifer. Von Rochan describes what he witnessed :—

"First came one of the Pope's *guardia nobile*, mounted. Two hundred paces behind came a gendarme, then a second, and then a carriage drawn

by six or eight horses, and surrounded by a numerous escort of cavalry. Inside sat the Pope, with a fat, smiling face" (*Ibid.* p. 39).

A magnificent successor this of Peter, who had neither silver nor gold, and of Christ, so meek, humble and lowly, a worthy head this of the system of leaden oppression, corruption and merciless priestly venegance and bloody cruelty. Just fancy the Apostle Paul or the Lord of Glory Himself driving in a coach-and-six !

#### KISSING THE POPE'S TOE.

Papists in approaching the Pope kneel three times and end by kissing his big toe. Papists try to justify this idolatry by saying it is the cross on the slipper to which the homage is paid. But if Papists have such reverence for the cross, why place it on a man's toe? And assuming their excuse to be true, is bowing to and kissing a material cross not rank idolatry? But it is the toe and the toe only that is thus adored. This most degrading superstition and idolatry has been copied from the Pagans, and so has the excuse. Here are both :—

"Caligula was the first who offered his foot to be kissed by those who approached him, and we find Seneca declaiming upon it as the last affront to liberty and the introduction of a Persian slavery into the manners of Rome. Those, on the contrary, who endeavoured to excuse it, asserted that it was not done out of insolence, but *vanity*, that he might, by this means, display his golden slipper set with jewels" (*Christmas Holidays in Rome*, by Kip, p. 81).

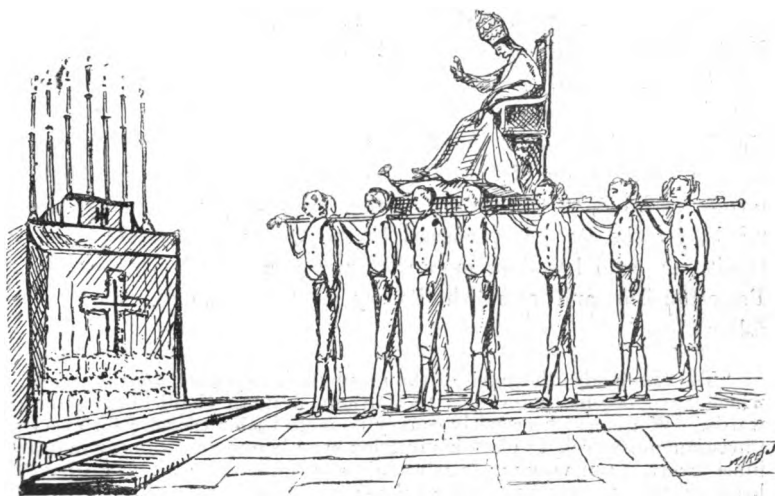
The Pope has a gold cross on each slipper, and the snuffing. Popes have also had a cross on their dirty snuff-boxes. If it be such a precious idol, why subject it to such a degrading use?

#### THE POPE ENTERTAINS BLUEJACKETS AND OFFICERS AT THE VATICAN.

That Papists worship the Pope and give their civil allegiance to him, and are therefore disloyal to the throne and consequently rebels, was demonstrated at the Vatican on Sabbath, 14th June 1896. The Italian Government having invited the officers and men of the Mediterranean Fleet to visit Rome, no fewer than 4000 accepted their kind hospitality. The Pope also got up an entertainment, it is said, at the expense of the Duke of Norfolk, but only 350 bluejackets, all Papists, and 52 officers, of whom 12 were Papists, accepted the in-

vation. As the Pope has no regard for the sanctity of the Sabbath, they journeyed by train from Civita Vecchia on that day. Arrived at the Vatican, they were conducted to the Sistine Chapel, where the Pope was to perform mass. He was carried in as a god. "The *sedia gestatoria* was not used, but a portable chair fixed on poles, and carried aloft by bussolanti."

The Pope having celebrated mass, a throne was placed in front of the altar, his body towering above the wafer which is the Papists "good god," thus fulfilling Scripture:—"Who opposeth and exalteth himself above all that is called God, or that is wor-



POPE CARRIED SHOULDER HIGH

shipped ; so that he, as God, sitteth in the temple of God, showing himself that he is God" (2 Thess. ii. 4). A midshipman present writes:—"Between a line of nobles and priests each officer went up to the Pope, who was seated on his throne by the high altar, knelt down on one knee, and kissed an enormous ring which he wears on his finger, or, if he were a Roman Catholic, he kissed his toe also." This gold ring Papists allege belonged to Peter, despite the Apostle's statement, "Silver and gold have I none." After this gross idolatry and treason to our Queen, the Pope was put into the *sedia gestatoria*, when the following scene took

place. "The whole congregation rose and broke forth into prolonged cheers, the sailors waving their hats and hurraing as the Pope was being carried through their midst bestowing his benediction from side to side the while." Would our blessed Lord receive such earthly clamour? How like is this adulation to the cry of the Jews addressed to the impious Herod, "It is the voice of a god and not of a man." These Papists cheered the Pope, and this on the Sabbath, because he, in preference to our Queen, receives their allegiance. Later on the Pope gave them a dinner at the expense of the Popish Duke of Norfolk, who was also present and took part in the treasonable proceedings. The *Tablet*, 27th June 1896, says:—"The dinner was enlivened by a musical concert." That's how Papists keep the Sabbath day holy! The Ritualists, with their so-called "services of praise," just imitate the Pope's "musical concert." "Toasts were drunk to the health of the Holy Father, of Queen Victoria, and of the British Navy." This was deliberate treason by the Duke of Norfolk, and officers and men of the Mediterranean Fleet, to the throne of this great empire. Papists are rebels, for the Pope is preferred to the Queen. Even Mr W. E. Gladstone, who has done more than any man living to overthrow Protestantism and establish Popery in this country, wrote as follows:—

"Too commonly, the spirit of the neophyte is expressed by the words which have become notorious: 'A Catholic first, an Englishman afterwards.' Words which properly convey no more than a truism; for every Christian must seek to place his religion even before his country in his inner heart. But very far from a truism in the sense in which we have been led to construe them. We take them to mean that the 'convert' intends, in case of any conflict between the Queen and the Pope, TO FOLLOW THE POPE, AND LET THE QUEEN SHIFT FOR HERSELF; which, happily, she can well do" (*The Vatican Decrees*, page 61, ed. 1874).

All sorts of intoxicating drinks, including "champagne," were served to all alike. The chairman at the board, Mgr. Stonor, raised his glass and said:—

"I propose the health of His Holiness, Pope Leo XIII., and of Her Majesty Queen Victoria, the two greatest sovereigns in the world, and not only the greatest, but the most venerable and venerated. The Holy Father has a great many subjects in every nation.' Then followed three thundering hurrahs of the sailors, which were again given immediately after the strains of the British hymn" (*Tablet*, 27th June 1896).

What right had the subjects of our Protestant Queen to toast and honour old anti-Christ—the sworn foe of freedom, and the deadly enemy of this great empire? And why did they toast him *before* our Queen, whom they had sworn to serve and obey before any foreign despot or usurper? Will any one dare to assert that this toasting of the Pope first and of Her Majesty secondly, was not treason to the throne, and that, therefore, Papists are not convicted rebels? At every Popish banquet in this country Papists never omit to place first in the place of honour the toast of their earthly god—the Pope—who blasphemously claims to be God Almighty upon the earth, and demands the spiritual and temporal allegiance, not only of every person in this mighty Protestant nation, but in every country under heaven. Was it not a deliberate insult to our nation to couple our Queen with this deposed, and caged bloody tyrant, who thirsts, like the Turk, for the blood of Protestants? It was not only as a spiritual usurper and tyrant that the Popish Postmaster-General—the Duke of Norfolk—and British officers and Papish sailors honoured the Pope, but as a temporal sovereign claiming universal dominion. Was this also not a deliberate outrage and insult to the real King of Italy—King Humbert—the friend and ally of Great Britain? And ought not these Popish rebels, including the Duke of Norfolk, to be tried for treason against this country, and committing a deliberate outrage on a friendly power?

While they were eating and drinking, “small medallions with the effigy of the Pope on them, and blessed by him,” were given to each. The officers and men were then taken round the sights of Rome. Italian, German and other newspapers all contained reports of the drunken behaviour, riots and outrages of these subjects of old anti-Christ wearing British naval uniforms. On 25th June, in the Italian Chamber of Deputies, Signor Imbriani responded to the Under Secretary for the Interior “to the effect that he wished the Italian authorities had made their British guests respect the laws of Italy, and had not conducted unruly sailors to the British Embassy” (*Scotsman*, 26th June 1896).

In the British House of Commons, the First Lord of the Admiralty—Mr Goschen—was questioned on the matter. He declared that the charges made in the continental newspapers against British bluejackets at Rome—

"Were utterly mendacious and absurd on the face of them. Our Ambassador at Rome writes, 'Nothing could have exceeded the quiet and orderly behaviour of the British sailors who visited Rome in batches of considerable numbers. The Italian Government facilitated the visit of a thousand men per day for four consecutive days, and the bluejackets availed themselves of this hospitable offer of attention on the part of the government.' All the evidence I have had points to the fact that the inhabitants of Rome were astonished at the extremely orderly behaviour of these large bodies of sailors" (*Scotsman*, 1st July 1896).

Now the charges made by the continental newspapers are easily reconcilable. Our Ambassador writes not of the behaviour of the 350 bluejackets and 52 officers feasted by the Pope, but of the 4000 entertained by the Italian Government and people. Besides, the 380 Popish bluejackets were not Britons at all, but 150 were Irish Fenians and the remainder Maltese. Her Majesty the Queen was induced to write and thank the Pope for feasting and supplying with drink 350 Popish bluejackets and 52 officers, but, as far as we know, no letter of thanks was sent to the Italian Government for entertaining 4000 British bluejackets and officers. In support of the Italian Press comments—the two following letters, among others, were published :—

"DEAR SIR, —I think I should send you the enclosed extract from the letter of an Italian friend and correspondent, than whom there is no better friend of England. At the end of this letter he refers in such severe terms to Mr Goschen's declaration that I willingly omit that part, believing, as I do, that Mr Goschen repeated in good faith what he had been told.

"My correspondent also sends me a paper of Turin, in which the bad conduct of the sailors even before the later outrageous scenes is described ; and fear is expressed that the wine to be served out to them would lead to further riots.—Yours faithfully and obliged,

"KARL BLIND.

"N.B.—I give my correspondent's words in his own English."

"I beg to send you my most sincere congratulations for your two letters to the *Daily News*. The bluejackets, according to several Italian newspapers, drunk with the Pope's blessing, completed their drunkenness with 'il vino delli Castelli Romani,' and then behaved as drunkards. Free fights took place in many parts of Rome, and when the police intervened, they knocked down the poor poliziotto. The German newspapers have invented nothing ; neither have they indulged in exaggeration" (*Daily News*, 7th July 1896).

Rev. J. Laverack, Wesleyan Chaplain of Malta, writes to the *Methodist Times* of 12th July 1896.

"I was thankful to see your notes on the 'Self-Advertising Demonstration' of the Pope and the Papal Curia on the occasion of the visit of the British Mediterranean Squadron to Civita Vecchia.

"You speak of 'three hundred Irish Roman Catholics' being marched through the streets of Rome, *fêted*, etc., etc. Doubtless a large number of those who received such marked attentions from the Pope and those about him were 'Irish Roman Catholics.' It should be remembered also that a large number were *Maltese*.

"*Public Opinion* (Malta), 20th June, edited by the Hon. Mr Savona, who poses as the champion of the Roman Catholic Church, says:—

"We have received from Rome a very good account of the warm reception accorded to the Catholic sailors, mostly *Maltese*, belonging to the Mediterranean Squadron, at the Vatican. The communication is in the vernacular, but we shall gladly publish an English version of it in our next impression."

#### THE POPE AS GOD SEATED ON A THRONE.

The ceremonies in St Peter's on Christmas Day are thus described:—

"At the upper end of the church was the magnificent throne of the Pope, raised quite as high as the altar which it fronted, and decked out most splendidly with its cloth of crimson and gold and the gilded mitre suspended above." "Had I known nothing of Christianity, I should have supposed the Pope to be the object of their worship. *His throne was far more gorgeous than the altar*; where they kneeled before the latter once, they kneeled before the former five times; and the amount of incense offered before each was about in the same proportion. He was evidently the central point of attraction." How true it is that "the Romanist has been the Pagan's heir" (*Christmas Holidays, etc.*, p. 47).

#### THE PAPISTS' TWO GODS—THE POPE AND THE POISONER.

The Pope is addressed and worshipped as God, yet he dreads the power of his rival god—made of flour and water—and called the wafer or host. Popery teaches that at consecration the substance of the bread, or rather of the wafer, and the wine is changed into the body and blood of the Lord Jesus Christ. No better refutation of this piece of blasphemy could be got than the fact that large numbers of priests, prelates and even Popes have been poisoned by both the wafer and the wine after the mystic words, "*Hoc est corpus meum*"—i.e., "This is My body"—have been pronounced. If the substance of the wafer and the wine be changed into Christ, how is it that poison can remain there? If the substance is changed, how is it that the poison is not also changed? Here is the Pope's precaution against being poisoned, and the same thing is done with his ordinary food. On Easter Sunday—

"When the Pope has returned to the altar, the sacristan eats in his presence two particles, pointed out by the deacon, from the three wafers, and also drinks of the wine and water prepared for the Mass. This precaution against poison, though a mere form, is almost of immemorial usage at the Papal High Mass" (*Murray*, page 115).

#### THE CARDINALS.

These are the princes of the Church, and are elected by the Pope; and in turn, when a Pope dies, they elect his successor. They compose the Pope's legislative council. They were limited to seventy in number by Sixtus V., in allusion to "the seventy disciples of the Lord." They are of three ranks: (1) Six Cardinal bishops; (2) fifty Cardinal priests; and (3) fourteen Cardinal deacons. These used to display their arrogance and pride, and were ruthless tyrants. Now they have to travel in a carriage a little larger than a two-horsed cab, with driver in ordinary dress, and the Cardinal's attendant in a sort of black velvet, with a sword by his side, and a cocked hat. Inside are "His Eminence" with a cloak, and one or two priests in ordinary attire. We saw the fishing-rod-pardon-sin Cardinal leave the Church of St John Lateran one day, and St Maria Maggiore the following day, in this manner. All the old pomp and show laid aside since the day when the city of Rome was made free.

"That pomp consisted up to 1870 of a splendid carriage, flaming with scarlet and gold, and three footmen in gorgeous liveries clustering on behind," contrasting strangely with the filth and wretchedness of the city. Inside, also dressed in scarlet, sat an old man—"His Eminence."

#### SECOND ATTEMPT TO SEE THE POPE.

This forenoon, after spending some time in St Peter's, we went to see the Vatican. We wished to ascend the great staircase known as the *Scala Regia*—"Royal Staircase." On the first landing the great door was only half open. On the left was a rack for twenty stand of arms. In front stood ten of the Pope's soldiers, all about six feet in height, dressed in fantastic harlequin-like regimentals. Flat caps, with black and scarlet stripes, long bluish greatcoats, and yellow and black striped stockings, with tunic striped with scarlet and black, all done up in clownish fashion. They stood at "shoulder arms" in a line, with sword bayonets fixed. Two officers

were in front, with drawn swords. This was the second time we had been there. It struck us that there was something special on hand. Was Lord Halifax upstairs with the old Pope arranging how the Papal dragon might devour without much trouble the hosts of Ritualists in the Church of England? The stairs leading to the Pope's quarters were directly opposite where the Papal soldiers stood. Seeing a gentleman come down the large staircase, away we mounted. With the tail of our eye we saw the two officers watching us and talking. We had ascended about eight steps when we heard a voice calling to us to come back. We paid no heed, nor turned round, but advanced in hopes of seeing the Pope or some of his Cardinals. The voice again called after us to come down, but we only ascended the faster. Our errand, however, failed. The officer overtook us and asked where we were going. We told him we were going upstairs, and indicated our determination to do so, but he said we must go downstairs, which eventually we did reluctantly. We should so much have liked to have given old anti-Christ an invitation to come to the Lord Jesus Christ and be saved from perdition. When we reached the foot and looked upwards we felt that here again discretion must be the better part of valour, for there came marching down no fewer than twenty of the Swiss Guards, armed with rifles and sword bayonets fixed. They saluted the other ten and then stood in line. Next came down twelve soldiers in a very curious, outrageous uniform, with brass helmets and carrying halberds. They marched into the guard-room. Had we persisted in ascending, where would we have been with an umbrella in the face of such a company armed to the teeth? Here were forty-four of the Pope's soldiers,\* yet he proclaims himself a prisoner! Well, these men in his own pay must be his gaolers. If Popery were the religion of Christ, it would not need to be defended and maintained by "John Hand-me-down-the-moon-six-feet-high" soldiers, nor by swords, halberds, bayonets and rifles. Christ said, "My Kingdom is not of this world. If My Kingdom were of this world, then would My servants fight" (John xviii. 36). But the Pope with his seditious and blasphemous system has no part with Christ, and is contrary to Christ, and is therefore anti-Christ. The Papacy believes in military spectacular display. Every time we entered the Vatican the Pope's guard was always at the entrance to the Vatican

\* See Appendix A—"The Pope's Army."

apartments, under command of two officers. One soldier acted sentry, with rifle and fixed bayonet. Whenever any known person of consequence approached the command to present arms was given.

#### ITALIAN SOLDIERS WATCH THE POPE'S MEN.

Outside the colonnade on the opposite side of the piazza was a number of Italian soldiers on guard. They kept a strict watch on the Vatican, and were always at hand in case of need. It was the same at the back of St Peter's. The Italian Government protects the Pope from the rage of the Italians, who would soon sweep him and his rebel crew out of Italy, and all the return the Pope and priests make for this protection is to plot the overthrow of the throne and to work for the ruin of the State. What the Government ought to do is to bundle them out of Italy as the curse and plague of the country.

#### "MODERN SOCIETY" ON THE ATTEMPTS TO ENTER THE VATICAN.

On May 4th 1895, *Modern Society* thus described the abortive attempts to see the Pope :—

"The Reverend Jacob Primmer, the bellicose Scotch minister, who every now and then takes up his parable to warn Her Majesty against the seductions of what he calls 'The Scarlet Woman'—the Church of Rome—has been taking a holiday. And of all places in the world, it was to the 'City of the Seven Hills' that he wended his way ; and he has sent home to his friends in stern Caledonia passing strange accounts of his adventures in that place. One day, passing the Vatican, he was seized, so he says, 'with a wild desire to beard the lion in his den.' What he intended to do when he got inside, whether merely to look round and take notes for the edification of his flock at home, or to testify like Mause Headrigg, when he obtained an interview with the Pontiff, we cannot say. Doubtless the meeting of two such opposite divines would have clashed out sparks that might electrify Christendom ; but unluckily Jacob found the way barred by five of the Papal Guard.

"The canny Scotsman, perceiving that they were armed with rifles and bayonets, beat a retreat ; but apparently conscience pricked him afterward for such a cowardly abandonment of his purpose, for he returned to the charge a few days later. This time there were forty guards barring the entrance, thirty armed with rifles and bayonets, and ten more carrying halberds. This martial display appears to have roused the spirit of the ancient Coronantees in Mr Primmer's breast, and he actually tried to force an entrance ! Alas ! before he was half way up the staircase, two officers pulled him back again, and sent him ignominiously flying into the street. So he has not yet had an opportunity of preaching his own peculiar gospel to Leo XIII., and we doubt if the cause of Protestantism would have been much served if he had.

"Meantime, he has evidently been enjoying himself, and will boast for the rest of his life of this (abortive) attempt to enter 'the lion's den,' as he calls it. It must have afforded the Holy Father and his Cardinals a good laugh if they heard of it, which is more than doubtful; for Mr Primmer is—to reverse the proverb—'not a prophet, save in his own' parish; and his 'mission to the Vatican' would strike its occupants as merely the crazy attempt of some lunatic traveller to force an entrance where the profane feet of outsiders are never allowed to cross the threshold!"

#### VATICAN MUSEUM.

Everywhere cut in the wall or attached to some work of art are the words, "gift of such and such a Pope"—"Munificentia Pii IX." This is the Pope's modest way of showing how devoid of pride and ostentation he really is. Among other items there are a large number of nude figures of men and women, a large head of Jupiter almost identical with old Jupiter in St Peter's, small heathen altars, a large Pagan altar of marble, five or six feet long, similar to many Popish altars, showing that these are of Pagan origin.

#### VATICAN GARDENS.

These are very extensive, but we did not get further than a few yards into them.

#### THE INQUISITION OF ROME.

"*Palace of the Inquisition*—a vast edifice, built by Pius V., near the Porta Cavalleggieri, and behind St Peter's, formerly used as a prison for members of religious communities, or for persons in holy orders" (*Murray*, page 288). Thousands on thousands were tortured to death in this bloody Inquisition. This was Rome's chief engine to secure her boasted unity and to stamp out Protestantism. The growth of the Inquisition was gradual, but it was under Innocent III., one of the cruelest and bloodiest of the Popes, that it "was effectually founded as an integral institution of the Church of Rome" (*History of the Inquisition*, by Dr W. H. Rule, page 15, Ed. 1868).

#### IT STILL EXISTS IN ROME.

In the *Catholic Directory* for 1896, published by Burns & Oates, with "Permissu Superiorum," at page 47 is a list of "the sacred

congregations of the Papacy," and the first in order is the *Inquisition* or *Holy Office*, for the examination and repression of heretical and depraved doctrines and offences, etc. The members of these congregations are appointed from "the Hierarchy of the Holy Catholic Church," which, this *Catholic Directory* informs us (page 40), "consists of His Holiness the Sovereign Pontiff, who is assisted by the Sacred College of Cardinals and by several sacred congregations or permanent ecclesiastical committees (see page 47), of which the Cardinals are the chief members." Yet Papists have the audacity to assert that it was and is a "civil court." Very strange, is it not, that though everyone connected with the Inquisition is a monk or a priest, yet it is only a "civil court?" The offences dealt with were wholly religious, still it was only a "civil court!" This is false—it was ecclesiastical, priestly, from top to bottom; and this Satanic engine of torture and murder was committed by the Papacy to the care and government of the Dominican monks, who have always been the most bloodthirsty of the Pope's inhuman executioners.

Our friend, the editor of the *Protestant Observer*, writes, December 1891 :—

"A few days since I went into the shop of Burns & Oates. On the counter was lying for sale a penny tract, entitled 'THE INQUISITION.' I purchased a copy, and found in it the following papagraph at page 31 :— 'What, then, is the sum and substance of what I would say concerning the Inquisition? It is briefly this : that, as established or recognised by the Church, and in as far as it is been used in strict obedience to her directions and as her instruments *it was an institution HOLY in its object, JUST in its measures, and BENEFICIAL in its results.*' That is to say, the Inquisition which has butchered tens of thousands of God's holiest saints, merely because they would not submit to the Pope, was, in the opinion of Rome, a 'holy,' 'just,' and 'beneficial' institution! This is a specimen of Rome's 'charity.'"

#### INQUISITION TO BE SET UP IN GREAT BRITAIN.

The Papists some time ago re-published, with the authority and approval of the late Cardinal Manning, the intolerant and treasonable works of former times. One of these are the writings of the Jesuit rebel, "Father Robert Parsons, S.J.," who propounded a plan for the government of England upon Jesuitical lines. His "memorial" shows what awaits this country should Popery ever again gain ascendancy. Here is what he says :—

"That before this 'Council' make an end of their office, when they shall have settled and secured the state of Catholic religion, it would be very much necessary that they should leave some good and sound manner of *Inquisition* established for the conservation of that which they have planted; that, perhaps, it would be best to spare the name of Inquisition at the first beginning, which in so new and green a state of religion as ours must needs be after so many years of heresy may chance offend and exasperate more than do good. But afterwards it will be necessary to bring it in, either by that or some other name as shall be thought most convenient at the time, for that, without this care, all will slide down and fall again."

"This memorial proceeds to the consideration of the 'form and manner of Inquisition,' discussing the merits of the respective Inquisitions set up in Spain, Italy and Rome, and deciding that a 'mixture of all will not be amiss for England when the day shall come.' It is also stated that 'some High Council of delegates from His Holiness must reside in the Court as in Spain, or else all will languish.' The prisons of the Inquisition must also be 'separated from the concourse of the people' and 'sharp execution of justice be made upon the obstinate and remediless.'" A MS. copy of this memorial in English is now in the archives of the Popish See of Westminster. Also another copy in the Public Library at Douai (*Records of the English Catholics*, page 395).

"Father" Parsons adds in his preface that *what is recommended for England is meant also for Ireland.*

#### INSIDE THE GATES OF THE INQUISITION.

It is a great building. The gateway is very large. The outer double folding gates are colossal and formidable looking, covered with iron and studded over with large diamond-headed nails. The sight of this monster gate must have sent a thrill through the victims dragged within to meet torture and death. The buildings are long, and painted ochre colour. They consist of two rectangles and an irregular parallelogram united. The first rectangular portion, which abuts on the street, was once the palace of Pius V., who gave it to the Inquisition. It was this monster who instigated Charles IX. of France to the massacre of St Bartholomew in 1572, and who is actually worshipped on every 5th of May in all Popish mass-houses. We went through the gateway and covered way. Near the farther end a porteress was standing at the door of a house. She informed us there was no admittance, and we must go back. We listened to her, but had no intention of retiring. With note-book and pencil we jotted down all we saw, and gradually went further and further until we got over the whole place. We met a gentleman in the open square who told us we could look around.

There is a large open square with a colonnade on each side of it,



ST PETER'S SHEWING THE INQUISITION BUILDINGS.

and a second one above it. Over the door facing you as you enter is a fresco of the Madonna and Child. She is seated on a throne, with a saint on each side and a priest in front worshipping. Over the door is "Pius V. Pont. Max." To the left are two large windows with iron gratings inside and out, with a door between them, and an iron grating above it. On the right are three very old dungeon doors. One has two small grated windows. There are other doors and iron barred windows all round the court. At the upper colonnade are grated windows all round. Near the centre of the court is a small fountain. Could these walls and the horrible dungeons beneath the ground have been able to speak, what a tale of suffering, inhuman tortures and fiendish murders they could tell!

#### PAPISTS DENY THE CRIMES OF THE INQUISITION.

The late Cardinal Wiseman said it was all lies that anyone was oppressed or tortured by the Inquisition. Most Papists still assert the same thing. Here is a specimen :—

*"Exactly in proportion to and preponderance of the influence of Rome, that is, of a purely Catholic and Ecclesiastical spirit, mercy and gentleness have always prevailed. . . . Rome is more tolerant of the person erring—most merciful and compassionate in her treatment of him. . . . If we wish to know what the Inquisition really was, when energising in its true and proper character as an ecclesiastical tribunal, we must STUDY ITS HISTORY AS IT WAS IN ROME" (The Inquisition, by permission, Burns & Oats, pages 19, 30, 31).*

Very well, what was the evidence supplied to us of the "most merciful and compassionate" treatment meted out to those who differed from the Pope? We shall now see.

#### THE ROMAN INQUISITION AND ITS AWFUL CRIMES DRAGGED INTO THE LIGHT.

In 1848 a revolution took place at Rome, and the Pope and his Inquisitors fled to Gaeta. The Inquisition was opened by the National Government, and tens of thousands visited it to see the "merciful and compassionate" treatment the Pope showed to those he called heretics. An "eye-witness" gave in *Fraser's Magazine* a graphic narrative of the event. He said :—

"In England our free institutions, while they remove the influence of the Inquisition from ourselves, have given to its features the indistinct-

ness of distance, yet whilst with us it has acquired a fabulous terror of a tale of the past, we have forgotten, amidst the advance of commerce and of science that *the monster of the middle ages still exists*, shorn perhaps of its more obvious features, but *still dominant, watchful, active where darkness favours its operations.*

"The Inquisition no longer conducts its victims in mocking procession to the stake in the open places of Europe, *but it has never ceased to be and is even now* (Nov., 1852) *in fullest life and activity.*

"Near to St Peter's, as the traveller enters the Eternal City through the Porta Cavalleggeri, his carriage thunders along under the walls of a gloomy building of considerable extent. Here the Inquisition held its sittings, and within its precincts its formidable prisons were contained.

"When Pope Pius IX. fled and ecclesiastical rule was at an end, the officials hastily retreated with such documents as could be gathered in a moment of flight and urgency, and the Republic delayed not to take possession of the dreaded citadel of the secret tribunal. But no greedy rush of the populace was permitted to riot through the dreaded prison, and destroy, in a moment of indignation, such records as might be brought to light. A commission was appointed, and for a fortnight the impatient and curious were denied all access to the building.

"On the third Sunday it was decreed that all might freely enter, and many thousands poured through every recess of the building, eager to glut their eye with the secrets so long withheld.

"When the human wave abated, the writer entered also. . . . Above the portal of a door of gigantic proportions were read the ominous words—

'Qui non si entra sotto  
pena di scomunica.'

" . . . Beyond it, a hall of spacious extent, from which numerous doors conducted to various apartments : one of these led through a thick wall to a second, but between them, now opened to the day, *the flooring was raised and disclosed a fearful trap-door, overlaying an appalling abyss, some six-feet square, which plunged from the second floor directly into the vaults of the building.* To the dizzy gazer down this shaft, a streak of daylight at the bottom at length revealed a heap of human bones, which imagination pictured as having once descended, clad in living lineaments, through the trap, and slowly passing from life to corruption in the gloom of those awful caverns.

"On descending to these vaults, we were enabled to gaze up through the funnel and to examine a pile of the remains of mouldering mortality below.

"The fury roused by such discoveries had vented itself in every direction on the basement story : the vaults, the very pavement, all were uprooted and laid bare to daylight, and heaps of bones were scattered around. . . .

"One of the civic guards with a blazing torch invited a descent to the subterranean, and passing a first range of vaults, we were on the landing of a diverging stair, which, cut out of the tufo, conducted on either side to a *dungeon about eight feet square, with no access for air or light but through the narrow doorway.* One only was entered ; it was divided from the adjoining chamber by a thick wall of what we took to be masonry. *Merciful Heavens ! It was of bones, human bones imbedded in the sand, laid*

*lengthways and without coffins.* The air grew heavy, and our breaths and the torches had well nigh exhausted it, the throbbing heart must have relief; we therefore re-ascended and entered another courtyard covered with rank vegetation, and surrounded by lofty buildings.

"On all sides there were massive square doors, leading to separate square chambers, with one small and grated window near the ceiling. There was no fireplace, and for furniture only disgusting remains of bedding, half decomposed, and offensive to every sense. The walls of these cells gave melancholy evidence of the woes to which these chambers had been applied. Inscriptions in all languages were scrawled upon them. Some were initials or dates, others in verse, and several invoked the pity of the reader—if visitor they could ever have expected. Before one in English characters, a natural sympathy and a feeling of wonder fixed us in deep attention:—'*I am innocent. I am accused of not being a Catholic, but I believe in Father, Son and Holy Spirit.*' An assertion which a German made was there in almost similar words. Oh! crushed ones, had ye also faith to believe in an Infinite Justice!

"A room fitted up with an enormous oven, so arranged so as to be heated from the back, was pointed out to us as a means of torture by fire. . . ." (*Fraser's Magazine*, Vol. XLVI., pages 560-2).

The Roman Correspondent of the *Presse* wrote two letters concerning the opening of the Inquisition in 1849. From these letters we take the following extracts:—

"The explorers descended into a dungeon, not very large, damp, without light or exit, and which had no pavement other than rank, dark earth, like that of a cemetery. There were fragments of old clothing scattered about here and there, half destroyed by time; these were the remains of the clothes of *unfortunates who, precipitated from above, had died of their wounds, of anguish, of terror, and of hunger.* . . . This pitfall swallowed up the victims of whom it was necessary to the Holy Office that no traces should remain. The passage through which the victims fell into the dungeon corresponds to the second floor of the first block of buildings, and more exactly to the vestibule of the room of the second Padre Custode, which opened into the hall of the Tribunal. What occurred was this. When the trial was over and it was necessary to get rid of the culprit without exposing his sufferings, he was taken to the first assistant Padre, who exhorted him to repent and to give himself up entirely to the Divine mercy, which punished him on earth in order to glorify him in Heaven. He was attacked by insidious demands, to confess more fully, or rather to inform against fresh culprits. After blessing him if he confessed and was penitent, they sent him to the second Padre assistant. The attendant then conducted him towards the door on the other side; it was opened, and the victim pushed forwards; but once that fatal threshold was passed, the floor opened under the feet of the unhappy victim, who disappeared for ever in his tomb.

"Some of the prison cells gave indications of terrible secrets, in one a woman's collar, in another a small hat which must have belonged to a girl of ten or twelve years; in other cells sandals, and several cords belonging to nuns, an eyeglass, little bags containing medals, rosaries, stockings; in another a *giocattolo* and clothes for an infant.

"As to the clothes, and the traces of older inmates, they were found in



FEMALE BEFORE THE INQUISITION.

every prison, and being all involved in sad mystery, made the popular fancy rest on these funereal traces and tragic stories, and weep over those unfortunates of whom nothing had ever been heard. The walls of each cell were covered with *inscriptions* made by the prisoners. *Some of these were evidently dictated by grief and despair, but in general, they bore also the impression of resignation.* . . . In one cell, on the ground floor of the second block, there was set in the pavement a square paving stone, like the slab covering a tomb; being removed, it *disclosed an aperture opening into an empty dungeon.* This it is which is called a *vade in pace*. There, when once the slab was fixed and cemented over the head of the sufferer neither light nor sound from the world above penetrated, and the victim buried alive, died of hunger between the four walls, cold and mute for ever. *Vade in pace!*

"In some of the subterranean dungeons the prisoners were buried alive, covered up to the shoulders with earth mixed with lime. This is clearly proved by the position of the bodies which still people that horrid dwelling, and in which one can still see the convulsive moments of life, in their attempts to free themselves from the lime, which gradually stiffened round their limbs. The heads, which were wanting in some cases, were found heaped up in a corner. . ." (*Roma Papale*, pages 303, 314. Firenze, 1871).

Another account says:—

"Digging very deep in one vault, a great number of human skeletons were found, some of them so close together, and so *amalgamated with lime* that no bone could be moved without being broken. . . . On the walls of one cell was written, '*Take away oppression, O God!*' In others, '*Too long have I been confined here at the caprice of calumniators.*' '*How much have I suffered here.*' '*Scipio Gaetani, eight years have I been imprisoned here.*' . . . From the manner in which skeletons—found in certain vaults of the building—were placed, it is evident that *they must all have been deposited there within the last twenty-four years.* . . ." (*History of the Inquisition*," pages 126-8. London, Ward & Co., 1850).

Mr Mahoney, a Popish priest, the correspondent, in 1849, of the *Daily News* thus wrote in the columns of that journal:—

"I visited lately the works going on in the subterranean vaults of the Holy Office, and was not a little horrified at what I saw with my own eyes and held in my own hands.

"Though I have been familiar with everything in and about Rome for a quarter of a century, I confess I never had any curiosity to visit the Inquisition, taking it for granted that everything was carried on there fairly and honestly, as *I was led to believe by people worthy, in other respects, of implicit trust.* Besides, the place itself is out of the beaten track of all strangers, and in a sort of *cul-de-sac* behind St Peter's, where it naturally retired to perform its blushing operations, and do good by stealth.

"I was struck with the outward appearance of civilisation and comfort displayed by the building; but, on entering, the real character of the concern was no longer dissimulated. A range of strongly-barred prisons formed the ground floor of a quadrangular court, and these dark and damp

receptacles I found were only the preliminary stage of probation, intended for new-comers as yet uninitiated into the Eleusinian mysteries of the establishment. Entering a passage to the left, you arrive at a smaller courtyard, where a triple row of small barred dungeons rises from the soil upwards, somewhat after the outward look of a three-decker, 'accommodating' about sixty prisoners. These barred cages must have been often fully manned, for there is a supplementary row constructed at the back of the quadrangle, on the ground floor, which faces a large garden. All these cellular contrivances have strong iron rings let into the masonry, and in some there is a large stone firmly embedded in the centre, with a similar massive ring. Numerous inscriptions, dated centuries back, are dimly legible on the admission of light; the general tenour being assertion of innocence:—'*Iddio ci liberi di lingua caluminatrice, Io Domenico Gazzoli vissi qui anni 18, Calumniatores mendaces exterminabuntur.*' I read another, somewhat longer, the drift of which is, '*The caprice or wickedness of man cannot exclude me from Thy Church, O Christ, my only hope.*'

"The officer in charge led me down to where the men were digging in the vaults below; they had cleared a downward flight of steps, which was choked up with old rubbish, and had come to a series of dungeons under the vaults, deeper still, and which immediately brought to my mind the prisons of the Doge, under the canal of the Bridge of Sighs at Venice, only that here was a surpassing horror. *I saw embedded in old masonry, unsymmetrically arranged, five skeletons in various recesses, and the clearance had only just begun.* The period of their insertion in this spot must have been more than a century and a half.

"From another vault, full of skulls and scattered human remains, there was a shaft about four feet square ascending perpendicularly to the first floor of the building, and ending in a passage off the hall of the chancery, where a trap-door lay between the tribunal and the way into a suite of rooms destined for one of the officials. The object of this shaft could but admit of one surmise. *The ground of the vault was made up of decayed animal matter, a lump of which held embedded in it a long, silken lock of hair, as I found by personal examination, as it was shovelled up from below.* Why or wherefore, with a large space of vacant ground lying outside the structure, this charnel-house should be contrived under the dwelling, passes my ken.

"But this is not all; *there are two large subterranean lime kilns, shaped like a beehive, in masonry, filled with layers of calcined bones, forming the substratum of two other chambers on the ground floor, in the immediate vicinity of the very mysterious shaft above mentioned.* I know not what interest you may attach to what looks like a chapter from Mrs Radcliffe, but had I not the evidence of my own senses I would never have dreamt of such appearances in a prison of the Holy Office, being thoroughly sick of the nonsense that has for years been put forth on that topic by partisan pens. But here the thing will become serious, for to-morrow the whole population of Rome is publicly invited by the authorities to come and see with their own eyes one of the results of entrusting power to clerical hands. . . . *Mere talk is nothing to the actual view of realities.* The archives (wanting the very recent ones only) have been overhauled and a selection will be forthwith published. The cases are of the most intense interest, reaching from Galileo's time down to modern days: and here most disgraceful letters from the Sardinian and Neapolitan Courts, including a choice correspond-

ence from the Duke of Modena will be given *verbatim, in extenso*. Latterly, the concern had become almost exclusively political, and only busied itself with Carbonari and Freemasons, under which terms every aspirant after a Constitutional\* form of Government was thought fair game, and hunted out *secundum artem*” (*Daily News*, April 18th, 1849).

On the Pope's return, supported by French bayonets, the Inquisition was restored and the tortures and murders recommenced.



TORTURES USED IN THE INQUISITION.

And were the present Pope to regain power once more over Rome, the Inquisition would again be set up in all its hideous cruelty and devilish crimes.

#### TORTURES OF THE INQUISITION.

The accompanying illustration is from Limborch's celebrated

\* One which gave "independence and liberty," as the Provisional Government expressed it, in January 1849.

*History of the Inquisition.* The torture chamber is a dark, subterranean dungeon. The Inquisitor-General is seated on a raised platform and issues directions as to the tortures. A priestly scribe at a table at the Inquisitor's feet is writing down whatever is extorted by torture from the several victims. Priests and monks



CRUCIFIXION WITH THE HEAD DOWNWARDS.

are applying the various tortures. There is first the torture of the pulley. The hands are tied behind the back, a rope is attached to them and put over a pulley fastened to the roof, weights are bound to his feet. At a signal the victim is pulled up to the ceiling and then let down with a rush to within a foot of the floor; this dislocates the joints and causes exquisite pain. This is repeated again and again. The next torture is called the *wooden horse*. It is

a long, wooden bench made hollow like a trough so as to contain a man lying on his back at full length; about the middle a round bar is laid across, upon which the victim rests with his feet much higher than his head.

"As he is lying in this posture, his arms, thighs and shins are tied round with small cords or strings, which being drawn with screws at proper distances from each other, cut into the very bones, so as to be no longer discerned.

"Besides this the torturer throws over his mouth and *nostrils* a *thin cloth*, so that he is scarce able to breathe through them, and in the meanwhile a small stream of water like a thread, not drop by drop, falls from on high upon the mouth of the person lying in this miserable condition, and so easily sinks down the thin cloth to the bottom of his throat, so that there is no possibility of breathing, his mouth being stopped with water and his nostrils with the cloth, so that the poor wretch is in the same agony as persons ready to die and breathing out their last. When this cloth is drawn out of his throat, as it often is that he may answer to the questions, it is all wet with water and blood, and is like pulling his bowels through his mouth. There is also another kind of torture peculiar to this tribunal which they *call the fire*. They order a large iron chafing dish full of lighted charcoal to be brought in and held close to the soles of the tortured person's feet, greased over with lard, so that the heat of the fire may more quickly pierce through them" (*Limborch's History of the Inquisition*, Vol. II., pages 221-223).

#### CRUCIFIXION WITH THE HEAD DOWNWARDS.

The Papacy boasts of her pretended unity. She has a sort of deathly uniformity, but no unity. This uniformity is maintained, where the Pope has the power, by torture and murder. Her priests take a fiendish delight in torturing those who resist her usurpations and who trust in Christ Jesus above, without their intervention, for salvation. In the accompanying illustration the torture by the pulley and by being crucified head down is shown, with the attendant priests calmly looking at the victim. Were the monsters who perpetrated such heartless and merciless cruelty men or incarnate devils? And is the system which bred these monsters not devilish in the extreme?

#### THE IRON VIRGIN.

The late Dr Wylie thus described this infernal instrument of torture as he saw it in the Inquisition of Nuremberg:—

"We return to the narrow passage, and go forward a little way. Every few paces there comes a door, originally strong and massy, and

garnished with great iron knobs, but now old and mouldy and creaking when opened with a noise painfully loud in the deep stillness. The windings are numerous, but at every turning in the passage a lighted candle is placed, lest peradventure the way should be missed, and the road back to the living world lost for ever. A few steps are taken downwards, very cautiously, for a lantern can barely show the ground. Here there is a vaulted chamber, entirely dug out of the living rock, except the roof, which is formed of hewn stone. It contains an iron image of the Virgin ; and on the opposite wall, suspended



THE IRON VIRGIN

by an iron hook, is a lamp which, when lighted, shows the goodly proportions of 'Our Lady.' On the instant of touching a spring the image flings open its arms, which resemble the doors of a cupboard, and which are seen to be stuck full on the inside with poignards, each about a foot in length. Some of these knives are so placed as to enter the eyes of those whom the image enfolded in its embrace, others are set so as to penetrate the ears and brain, others to pierce the breast, and others again to gore the abdomen.

"The person who has passed through the terrible ordeal of the Question Chamber, but has made no recantation, would be led along the tortuous passage by which we had come, and ushered into this

vault, where the first object that would greet his eye, the pale light of the lamp falling on it, would be **THE IRON VIRGIN**. He would be bidden to stand right in front of the image. The spring would be touched by the executioner—the Virgin would fling open her arms, and the wretched victim would straightway be forced within them. Another



KISSING ST PETER'S TOE.

spring was then touched—the Virgin closed upon her victim ; a strong wooden beam, fastened at one end to the wall by a moveable joint, the other placed against the doors of the iron image, was worked by a screw, and as the beam was pushed out the spiky arms of the Virgin slowly but irresistibly closed upon the man and did their work.

“When the dreadful business was ended, it needed not that the executioner should put himself to the trouble of making the Virgin unclasp the mangled carcase of her victim ; provision had been made for its quick and secret disposal. At the touching of a third spring, the floor of the image would slide aside, and the body of the victim drop down the mouth of a perpendicular shaft in the rock. Down this pit, at a great depth, could be discerned the shimmer of water.

## 218 *St Peter's—A Child horrified at old Jupiter*

A canal had been made to flow underneath the vault where stood the iron Virgin, and when she had done her work upon those who were delivered over to her tender mercies, she let them fall, with quick descent and sullen plunge, into the canal underneath, where they were floated to the Pegnitz, and from the Pegnitz to the Rhine, and by the Rhine to the ocean, there to sleep beside the dust of Huss and Jerome" (*History of Protestantism*, by Dr Wylie, vol. ii., p. 430).

### ST PETER'S—AN INCIDENT—A CHILD HORRIFIED AT OLD JUPITER.

From the Inquisition we went again to St Peter's. When once more looking with pity and disgust at the awful idolatry being practised before the image of old Jupiter we observed a man about thirty years of age, his wife with an infant in her arms, a girl about five, another about ten, and a young woman about twenty, all respectably dressed, come up to the idol. Down on their knees in front of it they went, with the exception of the infant and the girl of five years. This lassie would not kneel. After muttering some prayers up the others got. The father went forward and without cleaning the toes kissed them, winding up with rubbing chin, nose and brow on them. The mother did the same. She then held the tiny baby's mouth to the toes, and encouraged it to kiss them. The young woman about twenty, evidently the wife's sister, went through the same idolatrous performance. Next the girl of ten laid hold with her dirty sweaty hands of old Jupiter's toes and drew herself up and gave them a smack.

Now began the tug-of-war. The mother got hold of the little one of five years of age to lift her up to kiss the idol. But the little thing screamed when she saw the monstrous, repulsive, Pagan face, kicked, and held both hands over her mouth! The mother tried to coax and persuade her, but to no purpose. Kiss it she would not, no, nor even look at it. The mother had to lay her down, and the aunt took her in hand. She was more boisterous than ever, and kicked out with both hands and feet and yelled, and when held near the feet covered her mouth with both hands. The aunt had to give her up, and the girl of ten took her in her arms, but she was glad to let her drop like a hot potato. The mother now tried her once more. She said, "See how I and baby kiss it!" and placed her own mouth on the toes and next the unconscious babe's. Up she lifted her and out went legs and arms and once

again she was forced to yield to the young Protestant. Then last of all the father took her up. As she fought, and wriggled, and cried, we said, "Well done, you are a brick, and must be a regular iconoclast, and ought to be a Scotch lassie!" The father also had to give up and laid her down; and taking the little heroine by the hand he and the others went off. We walked after them and taking two halfpence placed them into the little conqueror's hand. The parents looked most grateful at this recognition of their child and smiled, and bowed, and thanked us in what seemed a more real and earnest way than they did to old Jupiter.

But the giving of that penny cost us some trouble, as all the beggars in the neighbourhood made after us. We had to repulse three or four of them and the whole then gave up the chase.

#### A BAPTISM IN ST PETER'S.

On the left when entering St Peter's is a small chapel, called the baptistry. The font consists of the marble cover of a pagan sarcophagus with a bronze top. Everything in Popish ceremonial is connected in some way or another with Paganism. As we were leaving, at 5:30 P.M., preparations were being made for a baptism. We got near, note-book in hand as usual, and recorded as follows:—Baptism—purses out and payment made to priest, who puts on white cotta, kisses cross on red stole and puts it on—gets his book and goes at it with rattling speed—he remains outside the baptistry rails—blows on the face of the child to drive out the devil—takes spittle and puts it on chin, brow and mouth, goes up to the font, anoints the child's head—this is how Papists are fabricated—continues his harangue at the same high speed—the parents and godmother also rattle away as fast as the priest; holy oil, holy salt, holy crossings, very many; and holy blowing in the face of the infant, in order to dislodge the devil supposed to be in the infant instead of in the priest. The priest changes the red stole for a white one, and the father of the child holds a large bit of candle lit, in his hand, while the priest still harangues with great rapidity; the godmother holds the child's head over the font and the priest pushes it under the water (not sprinkling the head but immersing it). Responses follow, the whole concluding with "Amen," and the Papist farce of manufacturing a Christian is over

—another coin is given to the priest and off the parties go. The amazing thing is that the child, while all this performance was going on, never cried. The time taken would be eight minutes. All a farce. No sincerity nor earnestness. Evidently the endeavour was to see how quickly they could get through with it.

#### A JESUIT PREACHING.

There is little if any preaching during the whole year, with the exception of the season of Lent. At 6.30 P.M., we went into the church of the Gesu or Jesuits'. Surprised to find it well filled on a Saturday night, about 1000 present. The church was almost dark, the only light came from a few candles round the church. In front of the pulpit was a platform, with a large crucifix at the end. A priest, who was possessed of some eloquence, was preaching. You could hardly see him. There was none of the preacher's tricks of St Peter's last Sabbath. He was colloquial, then tragic, next emotional, and then pathetic by turns. He would ask them to get on their knees, when most of the women and girls with a few men did so. As they knelt he addressed them. Then responses followed, and repeating prayers. Next, antiphonal singing. There seemed no reality in it, only clever acting and all for effect. No one could fail to see that. Only a very few seemed to be devout. At the conclusion the wafer-god was elevated, and all bowed on their knees in adoration. There were lots of priests, nuns, students, and people of the better class present, but the great majority were women.

#### THE HIGH CEREMONIES.

It is an error to suppose that the Popish ceremonies are symbolical, for they are spectacular and theatrical. The Papacy prohibits her people reading the Bible, and in its stead the priests give them a religious play, consisting of attitudes, postures, bowings, genuflections, twistings and caperings. Every service is in Latin, an unknown tongue to the worshippers. A number of dummies, or little children, or even lunatics might go through the same performances with like effect. The Papacy ministers to the carnal but starves the spiritual nature of her dupes.

PASSION WEEK—SPECTACULAR.

The week preceeding the so-called "Holy Week" the Popish Church styles "Passion Week." There is nothing symbolical about it, as it is a spectacular display. "During Passion-tide all pictures, crosses, and images in the church are veiled in purple, both in token of grief, and to signify that during this time Christ walked no more openly amongst the Jews, and that His glory was obscured and hidden under persecution" (*Catholic Worship*, Oakley, page 26). It would be a blessing if they would for ever not merely cover the pictures, crosses, and images, but turn them out of every church and destroy them.

PALM SUNDAY—SPECTACULAR.

That the ceremonies on this day are just play-acting is evident. "Palm Sunday—Previously to the high mass on this day palm branches are solemnly blessed, distributed, and borne in procession, in memory of our blessed Lord's entry into Jerusalem on the Sunday before His Passion, when the Children of Israel met Him with palm branches, strewing their garments in His path" (*Ibid*, page 26). During the Middle Ages the churches were turned into a sort of theatre, where the scenes in the New Testament were dramatised. On Palm Sunday the priest used to ride up to the altar upon a donkey, while the congregation sang its praises. Everything was scenical not symbolical, and it is the same to-day. Everything is expressed by sensible images. The sign is confounded with the thing signified.

PAGANISM UNDER CHRISTIAN NAMES.

Dying Paganism grasped the conquering Papacy to its festering breast and made it suck the devilish poison. The Pagan's lustral water became the Papist's holy water—the Pagan's incense became the Papist's holy incense, Pagan processions became Popish processions, Pagan sacrificial robes and mummary and worship of the sun became Papal robes, incantations and the blasphemous mass. As the doctrines became corrupted, the outward adorning of the churches, the pomp and dazzling magnificent dresses of the clergy increased.

## PALM SUNDAY PERFORMANCE IN ST PETER'S.

On Sabbath, 8th April 1895, as we approached St Peter's at 8 A.M., we observed a number of Italian soldiers in a guardroom outside the colonnade. One was on guard with rifle and fixed bayonet. Nearer St Peter's is a police station, where a policeman was on guard with a drawn sword.

In the newspapers it had been intimated that tickets would be issued for seats in the transepts, etc., during Holy Week. We went into the sacristy of St Peter's, and asked a priest for a ticket. He handed us over to another, who in turn directed us to a higher prelate, who, on learning what we wanted, left us. Soon a young student in cotta came and said, "It is quite impossible to grant you a permit, as the space is so limited. It is only for ladies, but you can ask Monseignor Bisleti in the choir chapel." We then gave up the attempt.

At a side chapel mass was being performed for the benefit of the men employed in St Peter's, the Vatican museum, picture gallery, and library. They numbered sixty, and appeared weary of the whole thing as they paid little attention to it.

In the choir chapel, at 8.15 A.M., the chapter were performing their daily offices, which went on for about an hour. There were a lot of bowings, incensings, blessings and other actings towards each other. This was at last ended.

Priests came in with armfuls of what appeared to be joiner's shavings fastened to sticks about a yard long. On closer inspection they turned out to be tiny bleached, almost white, palm leaves done up in fantastic shapes. These were piled up on both sides of the altar. Other loads only half the size were brought in. They were made into large piles. Then bundles of green, so-called palms, were brought forward. It looked as if some martyr were about to be burned alive. The priestly vestments, the three bookstands with books, the attendants and palms were at last all ready. A procession now entered in the following order: The sacristan with his staff (like the beadle of St Giles' and St Cuthbert's churches, Edinburgh), attendants in cassocks and white cottas, carrying two candles and the processional crucifix veiled, and lastly three prelates, two wearing chasubles and the other with a white cassock, with a Freemason-like narrow sash over his shoulders and a broad crimson

embroidered one above it. After bowings and bendings and prayers, the cardinal, who officiated, took a small paste brush, called an *aspergillus*, and sprinkled with "holy" water the palms and the seventy prelates, canons, priests and students. Next he took the thurible and incensed the palms and the altar. Next he blessed the palms. Having read over them the prescribed prayers, he again sprinkled them with "holy" water and blessed them. Genuflections, bowings, twistings, and scrapings followed. All the while the master of ceremonies, like the prompter in a theatre, directed the performance.

#### WORSHIP OF THE PALMS.

At the end of these antics and witchcraft incantations, several priests got into position to handle the palms. One of them hands the cardinal one of the sticks with the fantastically shaped palms like shavings fastened to it. This he holds horizontally. Then the prelates approach one by one and kneel, kiss the palm and then the ring on the cardinal's finger, and each carries away a bundle. The students go through the same idolatry, and receive the small sticks with palm attached. Next the green branches are given to the people. Only a very few women scramble for them—there is no rush. We got a good-sized piece, which we put under our coat and then buttoned it up. The church was very warm, and we felt it tiresome having to stand so long.

A procession was now formed in the following order: A vergier with baton of office. Thurifer bearing thurible with smoking incense. The choir in surplices. Sub-deacon with veiled crucifix, between two acolytes carrying large candles burning. Next the members of the chapter, priests, and students, all marching two deep and shouldering the palms like rifles; the officiating prelates; and, lastly, the cardinal. All carried palms in their hands or resting on their shoulders. The choir broke out into singing, and this priestly crew, waving the palms, joined them. Away they went first down the right transept, and out by the door, some remaining inside, singing alternately two verses about with those who were outside. After this the sub-deacon knocked with the foot of the cross at the door, which, being opened, the procession entered singing. They then marched up the left transept singing, and down the right transept and re-entered the choir chapel shouting and waving the palms.

This was all a miserable imitation of the Jews who praised Christ as He entered into Jerusalem, and the following day cried out, "Crucify Him! crucify Him!" They were a fat, lazy, indolent, ungodly lot, and the whole performance was only a caricature or burlesque, and only wanted the Pope on an ass's back to complete it.

#### PALMS TRAMPLED UNDER FEET.

When the procession left the chapel the vergers took armfuls of the green palms and threw them on our heads. Most of them were trodden under foot. The attendants cleared all the rubbish away from the altar and threw it on the top of the audience. It gave them fun, and they laughed right heartily. Alas, alas, this was the estimate of the farcical performance by some of themselves! Where was the reverence for the blessed, "holy"-watered, incensed palms when they were trodden under the feet of the spectators? This is how the devil-frightening and Popish witchcraft-exorcising "holy" palms are used, even at the headquarters of the Papacy and under the very nose of the Pope! We heard one say, "Are you not going to take a bit?" The answer came, "No, for you will only be laughed at if you do." We were glad to hide out of sight the palm we had secured, and the long walk to our hotel, with coat buttoned up, made the perspiration come freely. Every now and then the palm would get out and show itself, and had to be poked in again and again. Hardly one in Rome was to be seen carrying palms.

#### THE PASSION DRAMATISED.

But to return. The processionists had all resumed their seats. The three prelates proceeded with high mass. Then a second procession approached and entered the sanctuary, consisting of a verger and staff, two acolytes, carrying two large candles burning, and lastly, three priests bearing palms in their hands, dressed in white cassocks, fastened round the waist by a cord, and wearing broad purple sashes round their shoulders, like Foresters or Freemasons, whom the Pope so frequently curses. They bowed, saluted, and twisted about, making the sign of the cross with their bodies, before the three celebrants at the altar, who in return went through the same pantomime. After some prayers these three priests placed their palms under the top end of the books resting on three reading stands. They began to act the whole history of the Passion. Here is

the Popish description of what we witnessed, which admits that the whole thing is theatrical and scenical.

The three priests, "proceed to chant the narrative of the Passion from the Gospel. The part of our Lord is sustained by one of the deacons, that of single speakers in the narrative by another, while the third chants the history of the event. At Rome, and in some churches in this country, the part of the multitude is sustained by the choir" (*Catholic Worship*, Oakley, page 27).

The performance throughout was most monotonous. For more than half-an-hour did these three try to imitate the different personages mentioned in the narrative. All was in Latin, and might have been in Hindustanee as far as any one could make out what was sung by the trio. The cardinal acted the character of Christ, and when he sang two candles were held up, one on each side of him. He had a very squeaky voice. But another prelate who imitated Pilate's wife beat the cardinal. The choir bawled out, "Not this man but Barabbas. Crucify him! Crucify him!" And that appeared to be what all these limbs of anti-Christ wanted, as shortly afterwards the three prelates pretended to crucify Christ again at the altar. When they sang, with the most unmusical voices we had heard for many a day, of the disciples scattering palm branches in Christ's path, up got the prelates, priests and all, and waved their palms—beg pardon—their bundles of shavings in the air. The gospel burlesque being ended, the three performers took their palms in their hands, and the celebrants at the altar did the same, and faced each other, and another pantomimic performance followed. They bowed before each other, made the sign of the cross with the palms, and gestured and bowed again and again. They then marched away, to the great relief of nearly everyone.

The celebrants next went on with the mass. At the consecration an elaborate transformation scene took place, made up of the three performers at the altar, four great candles, priests holding out the prelates' chasubles, and the host of priests holding aloft the palms. The performers then began to impart a blessing to each other, like Punch laying his hands on Judy's shoulder. Everything was acted by rule and book. Three hours and a half we stood witnessing this blasphemy. The space for the public to stand held between 300 and 400. Those behind these could see little. Here is our summary of the whole thing written on the spot. Impression—a Pagan, mean-

## 226 *Passion Week—Dramatic Performance*

ingless, nonsensical superstition. Most wearisome, monotonous, lifeless and senseless. Most of the priests aged. They have terribly strong voices. Mystery ! mystery !

### GREAT STRUGGLE ON THE SCALA SANTA.

At 4 P.M. the "Holy Stairs" were thronged with young and old of both sexes, fat and lean, clean and dirty, rich and poor, cheerful and sad, gay and solemn, slow and swift, clumsy and agile. There were contortions, jostlings, squeezings, groanings, prayings, kissing the steps, ludicrous collisions through the sudden stoppage of others. Eight were children who evidently considered it grand fun as they rattled over the prayers and mounted the steps with four times the alacrity of the older people. Most of the men were well-dressed, and nearly half the women were of the better class if judged by their clothes. The day was hot and sweltering. The corpulent women had an awful struggle. How awful that, at the close of the nineteenth century, it should be thought that God would be propitiated by such self torture, and that Christ's sufferings and death were so incomplete and defective, that sinners have to supplement His sacrifice by works and sufferings of their own. In the Bible we find that salvation is free to all who will accept it from God who offers it, therefore all this Paganism is a delusion of the devil to cheat people of eternal salvation. How terribly powerful is Pagan superstition. Let those who speak of Papists being Christians just go and witness these ongoing in Rome. Among the throng were eight or nine nuns, but not one priest. They keep as far as possible from it. They know well that it is a fraud.

### ANOTHER DRAMATIC PERFORMANCE.

We entered the Church of St John Lateran at 4:15 P.M. There were about two hundred present. The cardinal-archbishop and members of St Peter's chapter came to give what was nothing but a dramatic performance. The actors numbered about thirty. Six prelates in showy vestments sat in the centre of the sanctuary with their backs to the people and facing the altar. Ten canons in vestments sat on each side, while others in white sat in the seats at the back. The cardinal sat by himself to the right of the altar, like a

scarecrow, with a book-stand before him. All being ready two of the prelates in the centre rose, and approaching the altar, bowed to it and then to each other and resumed their seats. Other two rose, and turning to the left bowed, then faced the altar and bowed and resumed their seats. Six candles were lit on the altar. The same monotonous singing of the Passion in Latin, which was so disgusting in St Peter's in the morning, was repeated. The prelates, as a whole, were a corpulent, fleshy, unprepossessing-looking lot. They went in pairs to each side and sang short sentences, bowing and scraping. It resembled a country dance. Several minutes were consumed in the performers first removing and again putting on their birettas, hurrying from place to place, and going up to the altar and bowing. The cardinal, with a lighted candle on each side, sang a few sentences. He was representing the character of Christ. Now we had a *tableaux vivants*. In front of the altar in a row sat six prelates in groups of three with the cardinal between. In front sat two acolytes wide apart. And in front of them two groups of three prelates wide apart. Still further in front sat other six in a row close together, and in front of all sat one solitary prelate. The elevated seats at both sides were filled with students. All were dressed in white, or in rich vestments. The cardinal-archbishop was in violet and the others in purple robes. All this was meant for sensuous display; there was no worship of God in it. The actors next formed into procession, and the chief performers incensed the altars to the right and the high altar. Returning they incensed the altar in front, the books, the other performers and some of the lookers on. Then each took the thurible and shook it in his neighbour's face and bowed and bent like dancers. The ridiculous exhibition filled one with indignation. Why not preach the gospel? For the simple reason that the gospel faithfully preached would soon destroy all this mummary. These insane antics are the Ritualist's ideal of worship. They suggested to our mind a lunatic's ball. There were in addition to what we have described marching and counter-marching, then kneeling, rising, sitting, turning to right, left, front and back, heads uncovered and then covered. We would defy anyone to produce the same number of persons from any lunatic asylum, who would exhibit more extravagant insane antics in the same time as did those Papists. The prelates again formed into processional order and marched away. We thought that they were off to

## 228 *Passion Week—Sins pardoned by a Fishing-Rod*

bring the so-called heads of Peter and Paul, as these were advertised to be exhibited that night.

### A PRIEST PREACHES THE PLACE ALMOST EMPTY.

A priest in cotta and biretta now entered the pulpit. He had all the antics and tricks of the preachers in St Peter's. His face was expressionless. He was apparently giving off a recitation. As he proceeded with his monotonous delivery, we remarked to an English lady sitting near, that, instead of preaching, this priest ought to have got a New Testament and tried to find in it a warrant for the mummary and nonsense we had just witnessed. Were he to desist from preaching till he found this warrant he would never preach again. The prelates did not return. There was no sermon in St Peter's that day, why, then, did they not remain to this one? It was evident that, like the Ritualists, they did not believe in preaching, but revelled in tomfoolery and nonsense. At the end of forty-five minutes the preacher had preached most of the people away. Boys with cottas came round with tin boxes for the collection, but got precious little. Those priests who had remained were looking daggers at the havalal in the pulpit. They made no effort to hide their impatience. At length the long-winded performance exhausted itself. A priest was at the door of the pulpit and got the fat priest out as quickly as possible. The performance was being wound up with responses, when the few who had remained hurried to the left where some people had gathered.

### SINS FORGIVEN AND PURGATORY EMPTIED BY A FISHING-ROD.

Now there issues from the sacristy a procession, consisting of canons, monks, bishops, monseignors and the Cardinal Chief Penitentiary, attended by a little man with a cocked hat and sword by his side and dressed in black velvet. They turned towards the altar of the "holy sacrament," where they fell on their knees while the Cardinal prayed. Getting up on their feet they descended into the transept where, against the wall to the right, a chair for a throne was placed on a platform reached by three or four steps. Above it was a veiled fresco. The Cardinal, with his scarlet skull cap, white surtippet, purple robe, white petticoats, and embroidered shoes, sat down on the throne, which was partly covered with a rich carpet. One

of the prelates handed him a long rod, about 12 feet in length, just like a fishing-rod, which he held in his right hand. The prelates were seated on long forms in front and at both sides. Then began the most ludicrous and maniacal farce ever witnessed. The high officials, monks, and priests, followed by men, women and children passed in pairs before the throne, at the foot of which they knelt, when down came the fishing-rod upon their craniums, with the effect, so the Papacy teaches, that the one touched gets a plenary indulgence—a free remission of all the punishment due to sin, or a soul escapes out of purgatory. A mother with her three children knelt and got three touches of the fishing-rod.

#### AN IRISH PRIEST KISSES THE CARDINAL'S BIG TOE.

Before the fishing-rod farce began, an Irish priest, dirty in face and shabby in dress, in conversation with two English young ladies, attracted our attention. He said to them, "You have come to see the eternal city, and witness the gorgeous religious displays and hear the grand music, and I hope you will be induced to join the Catholic Church before you leave Rome!" They only smiled and looked at each other, and one said, "We don't think it will come to that." He also wished them to get down on their knees before the Cardinal, as they might thereby become good Catholics, but they declined. Among those who came to have the sins knocked out of them with the fishing-rod was this Irish priest. Instead of kneeling at the foot of the throne he wanted to kneel on the second or third step. The tall prelate who stood at the Cardinal's side and directed the stream of idolaters, thinking the priest meditated doing the Cardinal injury, endeavoured to push him back, but the priest resisted, and throwing himself flat on the steps seized the Cardinal's left foot, which was nearest him, and gave it an audible smack. The Cardinal, who appeared to be very much like an imbecile, idiot, or automaton, smiled on him, and holding the fishing-rod on high, did his best to touch the priest's tonsured head with its point. This scene was evidently enacted for a purpose, as we saw the Irishman in conversation with the abbot after the cardinal had left.

#### THE FACES OF THE IDOLATERS A STUDY.

After a boy, the remaining canons came and got a tap on their

bald heads with the rod. The faces of two of them, who evidently considered the whole thing a laughable farce, were a study. Some who knelt appeared to be sincere, but many seemed to be having some fun. Everyone with a grain of common sense must regard the whole performance as worse than a farce—as downright blasphemy. It is the blood of Jesus Christ alone, and not a poor atom of mortality armed with a Sancho-Panza-fishing-rod, that cleanseeth from all sin. All was over by 6.30 P.M. The Cardinal was surrounded by the prelates, and, being conducted to the sacristy, unrobed, and then left in a coach and pair, accompanied by the little curiosity with the cocked hat and sword, and also by a priest.

The following account of this act of tomfoolery appeared in the *Roman Times* of 6th April 1895:—

“The cardinal chief penitentiary arrives about 5 P.M., and is received by the Fathers of the Minor Observers, penitentiaries of the basilica. After having been decked with the violet chasuble, he enters the church, where he is received by four canons, one of whom presents him with holy water. The procession then goes to the altar of the Holy Sacrament, where the cardinal prays; after which, His Eminence takes the place destined for him, and seating himself upon the raised platform in the left nave, he takes off the chasuble, and a prelate presents him with a long white stick, with which he touches the heads of the prelates, assistants and people, who flock to receive the indulgence obtained by this act of humility. After having fulfilled this function, the cardinal again prostrates himself in prayer before the altar of the Holy Sacrament, and then leaves the church accompanied by the canons and penitentiaries of the basilica.”

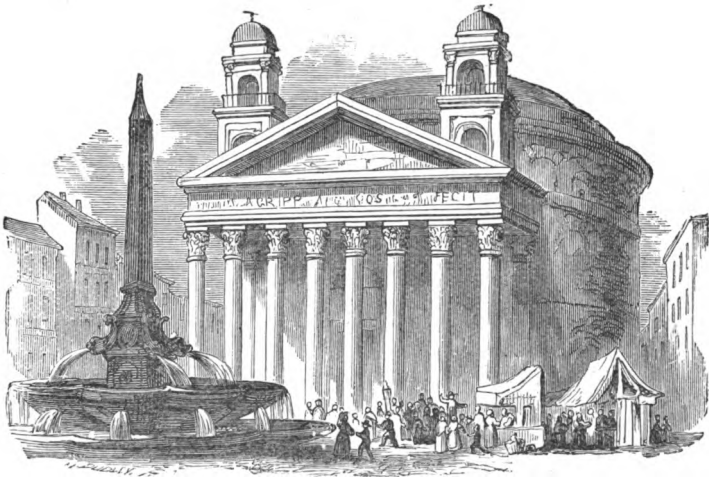
Of this cardinal penitentiary, Signor David Silvagni writes:—

“The Penitenziere Maggiore was another high official. He had very extensive spiritual powers, for he absolved from ‘*peccati riservati*’ (literally ‘reserved sins’), and from the excommunications fulminated in the *Bulla Coenæ*, of which mention has already been made. He also absolved from ‘censure,’ oaths, and vows, and matrimonial claims, and, like the others, had many assistants” (*Rome, its Princes, Priests and People*, vol. ii., p. 32.)

#### THE ANCIENT PANTHEON AND ITS IDOLS.

Ten or twelve of the Popish churches were originally either Pagan temples or baths. In them the old idolatrous worship and gods still exist, with only a little whitewash to make them pass off as Christian. The Pantheon is the grandest of these buildings, and the best preserved. It is circular in form, and its centre is

always open, and admits sunshine and rain. It was consecrated a heathen temple by Agrippa in B.C. 27. Previously it was the sweating room of a bath. The Emperor Phocas—that monster of bloody cruelty, who first conferred on the Bishop of Rome the title of universal bishop—gave it to Boniface III., who dedicated it to Mary and the martyrs. The great bronze doors one sees there are the identical doors of the original Pagan temple. Some of the niches which held Pagan gods are turned into altars, others contain Popish idols.



THE PANTHEON AS IT WAS IN 1870.

In the vestibule on the left of the doorway is a Latin inscription recording that Urban VIII. melted the remains of the bronze roof into columns to serve as ornaments over the high altar of St Peter's, and into cannons for the castle of St Angelo. How like this is to the idolater who kindles his fire with part of the wood he makes a god; and the Papist who worships the wafer-god, the clippings being thrown away to be consumed by rats and mice, and the rest of the flour being made into bread. The altar-canopy leagued to cannons—St Peter's coupled with St Angelo. Superstition and idolatry linked to torture and carnage.

#### THE POPISH GODS AND GODDESSES.

While in this temple the Pagans gathered the gods and goddesses

of all nations, never did they dare to set up an idol of the true God That infamy was reserved for the Papacy. Close by the large bronze tomb of Victor Emmanuel, always guarded by two soldiers, is a great image of St Anna, wearing a brass crown, with the Virgin at her right, hardly the length of her leg, also having a brass crown and reading a scroll. Anna is just a heathen goddess with a new name. Close by is a picture of Mary and the Child on her knee—attended by the Baptist on one side and a priest on the other side. To the left of this is a large image of the Madonna and Child, wearing silver or tin crowns. Beads and medals hang on her breast. Jewels are on the Bambino's left wrist, while a piece of blue ribbon and a heart are on Mary's wrist. A lot of pewter and tin hearts are hung up round it, proclaiming it to be miraculous. They are dirty, and so is the idol. This was the chief goddess of the Papists in Rome until the Agostino Madonna, supposed to possess more virtue, eclipsed it.

#### “WHAT IF PAGANISM HAS NEVER FALLEN?”

asks Dean Alford, and continues:—

“The Church of Rome calls itself Christian: the city of Rome gives itself out as the metropolis of the Christian world. And doubtless the Church of Rome is based upon Christianity, and the city of Rome is full of Christian names and Christian emblems. But notwithstanding, a strong conviction possesses me, that what really happened in the much-vaunted reign of Constantine was really a victory of Paganism, not a defeat. It was with idolatry, as with Greece—‘Græcia capta ferum victorem cepit’: ‘The captive Greece her victor captive led.’ And this conviction has been wrought irresistibly in me by what I have seen and heard during a winter in Rome. Rome is essentially a Pagan city. Her churches, numerous as the days of the year, rise everywhere around you. Bells are continually going: the commemoration of saints and martyrs is endless. Yet, with very rare exceptions indeed, the worship of the people in those churches has nothing in common with Christianity. It is not even the one God of Jews and Christians who, as matter of fact, is adored in them: it is not He whom Christians believe to be God blessed for ever, incarnate in the flesh of man. God has passed out from the practical worship of this people: the Son of God has, as matter of fact, ceased to be an object of their adoration. The Eternal Father is found in their pictures as an old man, the Divine Saviour as a little child; but both are subservient, and nearly all their worship is subservient to one purpose: to the glorification of a great goddess, and, after her, not of the Father, Son, nor Spirit, but of a host of men and women, made into objects of adoration by themselves, and, whatever may be alleged to the contrary, clothed, as she is pre-eminently clothed, with the incommunicable attributes of the Godhead itself. I know I am

making strong assertions. But the facts themselves are stronger. I shall have to adduce them, somewhat in abundance, by-and-by. But now I will go on to say more. The Jewish Church had fallen far in the time of our Lord's ministry on earth. But the Romish Church has fallen further now. The demon of idolatry had been cast out by the judgment of the captivity. His habitation had been left empty and garnished: and he had returned, not in the same form, but in the worse shape of hypocrisy. In the system of the modern Church of Rome, not only are hypocrisy and lying tolerated and encouraged, but idolatry, gross as that of Nineveh of Greece, and grosser than that of Imperial Rome, has entered in and repossessed her people. More is yet behind. There is hardly a charge brought by our blessed Lord against the Scribes and Pharisees in St Matthew xxiii., which does not find examples among the priesthood of modern Rome" ("Letters from Abroad," *Good Words*, page 469, ed. 1864).

#### SILLY GIRLS DELUDED BY POPERY.

Dean Alford further says:—

"The lamentable part of the matter for an Englishman who witnesses all this is, not the hearing his beloved country thus traduced (for when he once knows the men, blame from them becomes the richest praise, as praise from them would indeed be cause of shame), but it is to see his ingenuous countrymen and countrywomen taking in with all simplicity the false and honeyed words of these bad men: to see silly girls, only half trained at home in the Christian faith, drawn by degrees into their nets, till they are hopelessly and fatally entangled: to hear, in general society, the most exalted encomiums passed on men whose lives and words are deserving of anything rather than praise; and every now and then to hear of this or that weak and miserable person forsaking the faith and 'going over' to worship images, and believe delusions, and uphold the monstrous lie of modern Romanism" (*Ibid.*, page 471).

#### GALILEO TRIUMPHS.

The great monastery where Galileo was tried, tortured and condemned by the Inquisitors on June 22d, 1633, after being confiscated by the Italian Government, is now the official building of the Ministry of Public Instruction.

#### GREGORY I. AND PERVERSION OF ENGLAND.

Over an archway near the Church of St Gregory the Great on the Cælian, outside Rome, there are these words:—"Pause, reader, and consider the place whence the apostle of England proceeded from Rome on his sacred mission." From this place Pope Gregory I. sent emissaries to England, in 597, to plot and scheme the overthrow of the native Christian Church, which had flourished for nearly six centuries, and to bring it into subjection to the Papacy. This

mission was conducted by fraud and massacre, and brought England, but not Scotland, into Popish bondage, to escape from which both kings and people fought for centuries, and only succeeded in accomplishing at the glorious Reformation in the sixteenth century.

PRAYER TO GREGORY TO PERVERT GREAT BRITAIN.

Near the high altar, is a printed prayer on a card in a frame, with glass, in English and Italian, for the perversion of Great Britain to Popery. At the top is a picture of Gregory seated, with a number of monks on their knees at his feet. He has the tiara on his head, a dove for the Holy Ghost is at his ear, and he is handing the monks a book of which this is said,—“St Gregory the Great sends the Benedictine monks to preach the gospel in England,” i.e., the Pope’s gospel, which is summed up in submission to the Pope.

The following is the idolatrous and blasphemous prayer Papists read\* or repeat for the overthrow of Protestantism :—

“PRAYER TO ST GREGORY THE GREAT.—Oh, admirable defender and propagator of the Catholic faith, St Gregory, from the seat of glory in heaven, behold how a great portion of the noblest British Empire is without the pale of that holy faith, which through thy zeal it received from the sons of St Benedict, sent thither by thee, and how other regions of this miserable world are in danger of losing the most precious divine gifts. Through that most ardent charity, which during life animated thee, obtain for that kingdom from the Most High, the increase and diffusion of Catholic faith, and for us the grace, that we may never waver in the true faith, which would be the most severe chastisement that could befall us in punishment of our sins. Amen.”

This is rank blasphemy and idolatry. Papists cannot tell that Gregory is in heaven and not in hell ; nor that, if in heaven, he can hear prayer ; nor that, if he can hear prayer, that he would ever dream of usurping the office of the Lord Jesus Christ, who is the only Intercessor, Mediator, and Advocate in heaven. For Papists to believe that their so-called saints and the Virgin Mary can hear and answer prayer is to ascribe to them the attributes of omnipresence and omniscience, attributes which pertain to God alone.

A DEVOUT PRIEST.

A young priest went from image to image and altar to altar, and put on a professional beggar’s long-fiddle-face before each as he dropped upon his knees in prayer. We were struck with his abject

slavish and craven superstition. A young monk, with creamy white dress, came and asked us if we wished to see round the church. We said "No." The young priest then said in English, "He is asking if you would like to see over the church." We inquired, "Is there anything special to show?" He replied, "There is the table of St Gregory at which Christ sat and had food." "Well," we said, "we must see that." The priest's long-fiddle-like features relaxed, and a smile played upon them as we conversed. From idol to idol we were conducted, but no genuflection, bowing and capering was indulged in by either monk or priest. No, not even when we stood before "an ancient and highly revered Madonna, which is said to have addressed St Gregory." Like the beggars, the priest's former devotion was only professional, and so his humbug devout expression vanished.

#### THE "HOLY" TABLE OF ST GREGORY.

We were taken into a chapel and shown a large table, the top consisting of a great piece of marble 10 or 12 feet long, and about 5 feet in breadth. On the opposite wall was a fresco representing this very table surrounded by twelve poor men being fed by Gregory the Great. A thirteenth has come and taken his seat, who turns out to be Christ. The monk informed us all about this legend, which is a tissue of lies. The stone is much worn here and there. As Jupiter's foot in St Peter's is in process of being kissed away, so is it with this table. An inscription in verse on the stone says that St Gregory every morning fed twelve poor pilgrims on this table, when an angel appeared as the thirteenth.

#### THE MONKS TRAINING THE BOYS.

We were conducted through some of the apartments in the adjoining monastery. In the chapel we found a goodly number of boys seated on chairs a few feet apart. Each had in his hand a card with a picture and print beneath. Five or six monks were training them. One asked us to retire, as they were about to begin their work.

#### CHRIST'S SO-CALLED FOOTPRINTS—CHURCH OF SEBASTIAN.

We had a long walk of nearly four miles under a scorching sun to the Church of Sebastian, on the Appian Way, to see the so-called footprints of Christ. When we visited this church a few days pre-

vious, we were unaware of the existence of this "relic." It was near this spot, it is said, that Sebastian suffered martyrdom. A host of beggars were, as usual, outside. On entering we met the two very dirty monks. After searching in vain for the "holy footprints," we asked the dirtier looking of the monks to show us the footprints. Away he went and got a long stick with a taper at the end, which he lit. He then opened the gates of a side chapel, and lit two candles on the altar, knelt in prayer, holding a candle in his hand. He next drew up a curtain in front of a large case, just over the altar within iron railings, and revealed a large collection of relics. There were busts and heads, some of the blood of the martyrs, the arrows with which Sebastian was pierced, small pieces of the bones of Peter and Paul, bones of St Matthew. The chief relic was a good-sized square piece of marble, with marks upon it, which, if footprints, were those of some great giant whose weight no one could possibly estimate. We strained our eyes and craned our necks to inspect the stone thoroughly. We put on our glasses and used our binocle. The dirty little monk was very obliging. He held up the "holy" candles in front of the relics. Oh, what horrid superstition and abominable lying are centred in this stone, and what profanity is it for men to say that these are footprints of our blessed Saviour!—which means, among other monstrosities, that our Saviour had feet that did not match, and as flat as pancakes and without any symmetry. We are prepared to swear in any court that these deep holes have been chiselled out by some roguish Papist. The length of each hole is about 12 inches, and the breadth 5 or 6 inches. Mark Twain says they must have belonged to a giant about 12 feet high!

We said to the monk, pointing to the stone, "Petros." He was perfectly indignant. "No, Christos." Then he told us the old cock-and-bull story how Peter, who never was in Rome, was met by Christ when fleeing from it, who, in answer to the question, "Lord, whither goest thou?" said, "I am going to Rome to die once again, seeing you have deserted your post," and that this caused Peter to return and submit to martyrdom. On the spot on the Appian Way where Christ is said to have stood these two holes were found; so assert the monks. But the Appian Way was never paved with marble, and where are all the other footprints Christ must have left? We asked the monk, "Are these copies or the originals?" "Originals," he

replied. When Dr Townsend visited this church in 1851 the "holy footprints" were in great repute, and were flanked by money-boxes! He also was certain that the feet were of different sizes. Money! money! money! the priests' god. Murray says that "the authenticity of this relic is extremely problematical; it affords clear traces of the chisel on a block of white marble, a material certainly not used for road-paving at the period of St Peter's [alleged] visit to Rome" (Murray's *Handbook of Rome and its Environs*, page 188, ed. 1864).

As we stood on that Appian Way we wrote in our note-book: "Have had a terrible long walk to see this 'relic,' and have to walk back again. Thought much on the Apostle Paul as we walked along the Appian Way. Oh, to be like him in zeal for Christ!"

#### BEGGARS ON THE APPIAN WAY.

A blind man, well dressed and well fed, was laughing and joking with a woman. Another woman, tall of stature, about fifty-five, was running after every passer-by, and pointing to the comfortable, fat, happy blind man, exclaiming, "Povertá." She was determined to make capital out of him. Another woman carried an infant. She was quite furious, and ran after us a long way for money. They all put on the same miserable, whining face. The children act just like their parents. They all gave us up as unsqueezable; no money could they get from us.

#### REVELLING AMONG THE RELICS.

On Tuesday, 9th April, we visited the church of Maria in Campitelli. This was the saint's anniversary, and the relics of the passion were displayed on the altar. There were ten reliquaries of all shapes and sizes. The relics had apparently failed to draw, as only four women and one man were present at mass. There is here said to be a miraculous image of the Virgin, which gets the credit of having stayed the pestilence in Rome in 1659. Tin and pewter hearts are placed about this idol. When the fat priest had finished mass, we walked up to the altar and proceeded to closely inspect the rubbish—consisting of old rags and bones—laid out to be worshipped. In the reliquaries were very tiny fragments of bones, rags and nails said to belong to a large number of saints. We laid the note-book on the altar and began to write:—

"A bone, the size of a bean, of St Dominic, confessor.

"Another bone, the same size, of St Bruonis, confessor.

"A black something, the size of one of the nails of our finger, of St Caroli Boromei.

"A bone, the same size, of St Philip Neri."

We had now to lift the note-book and retire, as the priest in vestments came forward to the altar. He went through some genuflections and kneelings—took out from the tabernacle the chalice with wafers, and put one on a lady's tongue. He then retired, and we returned to our place at the altar, and wrote further:—

"A good-sized skull of St Eugenii.

"In another case artificial flowers of paper, tinsel rings and wadding, upon which lie bits of old bones and rags. In other cases were splinters of bones, while in others are large bones. Some people are on their knees worshipping this collection of rags and bones."

At this point we had to retire for a time, as the priest again appeared on the scene and gave the wafer to two ladies. He held out a small wafer—out went their tongues—up went a cloth under the same to catch any tiny fragments of their god that might chance to drop—on these unruly members the priest laid the wafer-god, which was at once devoured by these female cannibals. Such is the end of the Papist's god. The priest locked up the remainder of the wafers—these bits of dough called by Papists "the good god." Twelve people were now on their knees before the relics worshipping them.

Once more we returned to the altar, which had now upon it thirty lighted candles. Some of the tiny bits of bones in the glass cases were embedded in cement and adorned with tinsel and artificial flowers—the whole being a vulgar and shameful sham and fraud.

#### FEET OF IDOLS FLANKED BY MONEY-BOXES.

On entering the church of St Benedetto Cairoli, we observed on the right, in a large case, an image said to be a miraculous Madonna. It is dressed in blue, with a large veil over its head and shoulders studded with silver stars, on its breast is a silver heart with seven daggers thrust into it. The front is covered with glass, but through an opening a silver foot projects, which is flanked on each side by a MONEY-BOX!

Idolaters were prostrate before it; they rose up, kissed the foot and dropped a coin into one of the money-boxes. A girl with two children goes up to the silver foot and gives it a smack with her lips; a working man and a lady do the same. There is no wiping of it. Two lamps and four candles are burning before it. On the opposite side is a large crucifix veiled, as it is Lent, but the priests have taken care to leave the large feet uncovered to be kissed. Immediately underneath the feet is a large MONEY-BOX! The priests rob the Papists both of their souls and their money. Christ says, “How hardly shall they that have riches enter into the kingdom of God,” but the Papacy, consistent to her character of anti-Christ, says by her actions, “How easily can a rich man get into heaven; how hardly can a poor man get there.” Yes, give the priest money and he will at all events tell you, if that will satisfy you, that you will get into heaven.

We watched a lady kissing the feet again and again. Next she rubbed her brow and face against them as if she were suffering from the itch! Two lamps and two candles were burning before this image. A young man now kneels before it, then rises and kisses each of the two big toes. How grovelling, disgusting and debasing is this awful idolatry. Is Popery not a barefaced swindle, and worse by far than ancient Paganism? These Pagans had not the opportunity of coming to the light of the glorious gospel, but the Papists wilfully shut out that light; they “loved darkness rather than light because their deeds were evil.”

#### THE “HOLY HOUSE” OF LORETO.

One of the most audacious and impudent of Papal frauds and barefaced swindles is the “Holy House” of Loreto. Truly Papists will believe and worship any delusion, however incredible, that may be foisted upon them by lying priests and monks.

Several times we went to the Church of St Maria di Loreto, close by Trojan’s Column, for the purpose of seeing the model of this house, or rather, as the Papists term it, the house itself reproduced, said to be there. We tried two priests and also the sacristan, but they knew nothing of it. However, we noticed that high up on each of the four sides of the cupola was painted a very unpretentious-looking house, more like a barn or a stable than a human dwelling. They

all rested on bright clouds and were similar in every respect. The front has a door in the centre and three windows above, while in the end is another door with a window above. The roof is not flat, as was usual in Palestine, but is sloped. At the opposite end is a chimney of short dimensions. Everyone knows that there are no fireplaces or chimneys in the houses of the East, whence this "Holy House" is said to have come, and therefore these four paintings on the cupola proclaim the whole thing a monkish fraud. At each end of the church are two organs; on the top of each is a bronze or gilt model of this wandering, miraculous house.

These pictures and models represent the house where Mary



was born at Nazareth, lived as a girl, was married, brought up Jesus, and died. Christ's supposed connection with it does not in the least interest the Papist. Mary is his goddess. She is blasphemously described as the "Mother of God," and as possessing the power of making Father, Son and Holy Ghost do her bidding (See page 112).

The original house of which these are supposed to be models stands at Loreto, fifteen miles south of Ancona, near the east coast of Italy, and is in the possession of the Franciscan Conventuals. It has the reputation of being a regular vagrant, and has made a number of sudden "moonlight flittings," and so cheated several landlords. For thirteen hundred years it lived peaceably and contentedly at Nazareth; so say the Jesuits. It then appeared very strange, and

took a roving fit. On the morning of the 10th of May 1291 it broke loose from its moorings, and the angels—probably fallen ones, who had little else to do, seeing most of the world was sleeping securely in the bosom of the devil—got it on their backs, as seen in the accompanying copy of a photograph of a painting by Tiepolo, on the ceiling of the Church of Santa Maria degli Scalzi, or Church of Holy Mary of the Barefooted Friars, in Venice. Mary with the Child is sitting on the top of the house, and there is a halo round them. As showing that it never came from Nazareth, the roof is not flat, but slopes. The angels travelled at almost lightning speed hundreds of miles above sea and land, and arrived that same evening on the hill of Tersatto, near Fiume, in Dalmatia, opposite Venice, on the other side of the Adriatic. It was seen by some woodmen. Nobody could tell where it came from. Bishop Alexander of Modrusa was so bewildered about it that he prayed to Mary to tell him.

She appeared to him and said :—

"My son, thou hast called me, behold I am here to tell the secret thou wishest to know. The house that is on the hill-top of Tersatto is the one in which I was born and brought up, and in which Gabriel talked with me. The altar in it is the one on which the Apostle Peter offered the sacrifice of the mass. The statue in cedar is my own image, made by Luke, and it is very like me."

Mary is the goddess of the Papists, yet they put the above tissue of lies into her mouth. The bishop was then ill, but of course he instantly recovered and ran to the hill-top, followed by the people carrying the sick and the lame, who were all healed. The house was found to have left its foundations in Nazareth, so great was its haste to get away.

Few pilgrims, however, visited the house. It was not a paying concern. The priests wanted money, and the "Holy House" was at their service. It remained at Tersatto three years and seven months, when on the 10th of December 1294 it made a second "moonlight flitting," and flew across the Adriatic to the Wood of Loreto. But it was not paying there either. Like a travelling menagerie, it had to be moved to where money was to be had. The nearer the great arch-swindler the Pope, the greater the chance of picking pockets. This time its flight and landing were witnessed by shepherds. But where it came from puzzled everyone. However, the obliging Virgin appeared this time to a hermit who lived in a



THE "HOLY HOUSE" FLYING THROUGH THE AIR.

cave, and told him all about it, and bade him "tell the inhabitants of Recanati and everybody else the good news, that they might visit the house *and leave gifts.*" Money! money! money! Like the daughter of the horse-leech, it is Give! give! give! The alpha and omega of Popery is Gifts! Give! Money! money! The inhabitants sent delegates to Nazareth to see if the foundations of the "Holy House" were there, and to take measurements. They of course found them, and also that the dimensions coincided exactly with the house. For a time a roaring business went on. But some robbers took it into their heads that if it were right for the Church to swindle the people by fraud, it could not be wrong for them to



MAP OF THE TRANSLATION OF "THE HOLY HOUSE."

accomplish the same end by force, and so they waylaid the pilgrims and robbed them. The priests fumed with rage. The "Holy House" became restless. Everything indicated a third "moonlight flitting." On the night of 10th August 1295, up it got into the air, and the submissive and money-hunting angels got it poised on their backs, and journeyed this time with it about three miles to a neighbouring hill-top. It was gone from the wood, here it stood, no one therefore could doubt that it had been spirited through the air. Gifts of gold, silver and copper flowed in once more. But the owners of the hill-top, two brothers called the Counts of Antici, coveted the spoils like very good Papists. It was on their property, therefore they seized the offerings. Like ordinary rogues, they

quarrelled over the dividing of the spoil, and would have shed blood when the "Holy House" determined on a fourth "moonlight flitting." On the 10th December 1295, it jumped about a hundred yards from the hill-top to the middle of the public road. Here it has stood without molestation, as the authorities of Racanati diverted the road so as not to disturb it.

(See the *Catholic Herald* (Edinburgh), August 30, 1895, and *Loreto the New Nazareth and its Centenary Jubilee*, by Wm. Garratt, M.A., Chamberlain of the Holy House, 1895.)

Such is the stuff and nonsense which Papists are expected to believe about an old house. The tales of the Arabian Nights are tame reading compared to this flying lying tale.

That Papists not only worship saints, angels, and idols, but also an old roofless house, just as they worship old rags and bones, is evident from the following choice extract :—

"Consecrated by the mysteries of God, renowned for innumerable miracles, honoured by the vast concourse of people who flock there, the most august house of Loreto fills the Catholic universe with the glory of its name, and is with good reason and by right an object of THE DEVOTION OF EVERY RACE AND EVERY NATION. It is in reality the house of Nazareth that is venerated at Loreto" (*Catholic Herald* (Edinburgh), Aug. 30, 1895).

Very briefly we shall now describe the "Holy House" itself, with its environments. A great church has been built over it. Above the principal entrance to this church is a large image of Mary and the Child—she a queen, He nobody—and over it the words, "The House of the Mother of God, wherein the Word was made flesh"—most blasphemous words, which seek to place the creature above the Creator. Mary was the mother of our Lord's humanity, not of His Godhead.

"On the marble of the eastern façade, are inscribed words containing a brief account of the translations of the Holy House. From making the circuit of the Holy House upon their knees, the pilgrims have worn a furrow all around it, which has come to be styled 'The way of Faith and Love'" (*Catholic Herald*, Aug. 30, 1895).

"What blasphemy!" The Lord Jesus Christ said, "I am the Way, the Truth, and the Life." In place of Christ, Rome substitutes this mad way of torture, superstition and blasphemy, formed by the knees of deluded idolaters. In the city of Rome the *scala santa*, or

"Holy Stairs," also take the place of Christ, and are worshipped and trusted in for salvation.

"The sacred building is encased in the finest Carrara marble, and we find in the words of the author [Chamberlain of the 'Holy House'] that 'BEAUTY HERE ENSHRINES HOLINESS, but stands off from it in token of unworthiness, and as if to show that this house carried by the hands of angels has no need of supports erected by the hand of man.'"



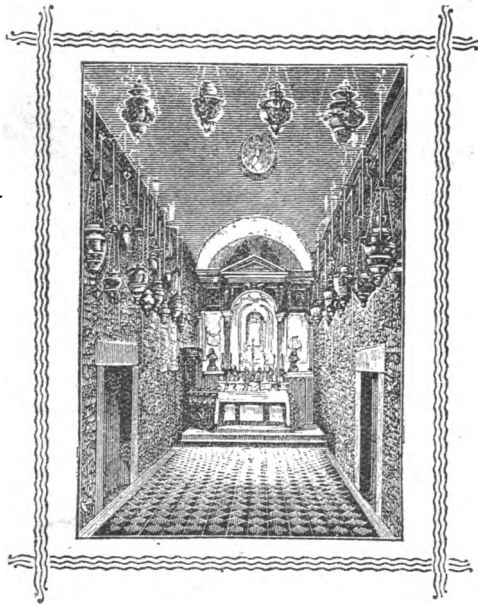
MARBLE SCREEN, ENCASING SANTA CASA, STANDING UNDER DOME.

"On approaching to enter the Holy House, one reads over the bronze doorways, an inscription testifying to the holiness and purity of the sacred dwelling." "Here we have everything that can inspire THE MOST FERVENT DEVOTION and move the hearts of the faithful with the deepest love" (*Ibid*).

Is it not sad to read such profanity and blasphemy? It is the heart of man that God makes holy, and not a lot of old dirty bricks and lime. It is the Holy Ghost who inspires and quickens the

heart, but Papists know nothing of Him. A lying delusion is more precious to them than to know Him whom to know is life eternal.

The church inside is a cold, Pagan temple. The *Santa Casa*, or "Holy House," is under the dome, and is enclosed in a screen of marble. The carvings of this screen are largely Pagan, and very slightly Christian, in design. They represent sybils with their books, and scenes scriptural and apocryphal from the life of Mary—*her* birth, *her* marriage, *her* death, etc. Christ is nowhere; Mary is everything, and the Papist's god. The house itself is not worthy of



INSIDE OF THE MARBLE SCREEN.

being called a house. It consists of four roofless walls, and is about 30 feet long, 12 feet broad, and 18 feet high. It is built of bricks, which are black, glazed and shining for about 6 feet from the ground; above these the bricks are coloured palish red, with mortar between; the upper tiers have no mortar, and many of the bricks are set irregularly. Nearly fifty large silver lamps hang in front of the walls, and about as many candles are on the altar.

THE HOUSE A SHAM.

Pastor Doctor Alexander Robertson, of Venice, proves this. He says :—

"I have said that this *Santa Casa* was of brick, and I said so to an official. 'Not at all,' was the indignant answer, 'it is built of limestone, such as is not to be found here, but only at Nazareth. Two stones were brought from Nazareth by John of Sienna about the middle of the sixteenth century, and they were exactly similar to the stones of this house. The mortar, too, is different from that used in Italy, whereas it is exactly similar to that found in the workshop of St Joseph at Nazareth, and in the house of St Elizabeth.' 'And how do you account for the stones being of the size and colour of bricks?' 'Why,' was the reply, 'they are not of the size of bricks, for whilst bricks are uniform in size, some here, you notice, are five inches in thickness, and some are two, and here are corner stones a foot thick.' Let me inform my readers that all this goes to prove that

THE HOUSE IS A FRAUD.

In Italy two sizes of bricks are used, one the thicker modern one, and the other the old thin Roman one, and invariably in brick houses corner stones are set in at intervals. 'And the colour, how is that accounted for?' The answer I got was that pilgrims used to pick mortar out to carry away with them, and in the time of Clement VII. so much had gone that there was danger of stones, *alias* bricks, tumbling out, and so Clement had it cemented. The cement was made from the red volcanic stone of the neighbourhood, and the careless plasterers (may the black idol forgive them) needlessly daubed it all over the place. I suggested that with a hammer we could soon see what the walls were made of. '*Per Bacco*' (they always swear by Bacchus and Diana in the Holy House), 'do you want to kill yourself?' was the rejoinder. 'Listen, Clement VII. ordered a doorway to be made into the *Santa Casa*. The workmen, out of reverence, were afraid to touch the sacred walls. The architect, who was called Nerucei, at last lost patience, and lifting a hammer, smote the house. His right hand instantly dried up, and he fell to the ground unconscious, and lay in that state eight hours. Clement VII. was appealed to, who said that lack of reverence had brought about this chastisement. The architect was then prayed for, and he was healed. He was then directed to use this prayer: 'O Sacred House of the Virgin, pardon my innocence! I do not strike thee with this hammer, but Clement, God's vicar, pierces thee, desirous of thy adornment; he desires thee embellished, he wishes thee accessible.' The house was then struck, and no bad effects followed.' Roman Catholics deny sometimes, especially in England, where it is politic for them to do so, that they pray to the Virgin and to saints, but in this case they prayed to four brick walls! The prayer I have given word for word. It may be noticed in passing that the Holy House is prayed to to pardon innocence! At Loreto I also learned another story about the sacredness of the Holy House. The Bishop of Coimbra, in 1562, actually got a brief to authorise him to take a stone, *alias* a brick, from the Holy House to place in a chapel he was building on the Loreto model. His private chaplain, who carried the

stone to him, said he seemed to be pursued by an avenging power. The Bishop got the stone, and immediately was smitten with a deadly malady. Then a message came to him, 'Return the stone, and thou shalt recover.' He did so, and before the stone reached Loreto he was well. Two priests saved their lives by restoring some mortar they had picked out, and a lady hers by bringing back some cement, the red wash of which I have spoken, and which did not belong to the house at all. 'And are these authenticated stories?' I asked, thoroughly alarmed, and feeling my hair beginning to stand on end. 'They have been sworn to, and the original documents are in the Vatican archives, and copies of them here at Loreto.' 'Per Diana, let me out,' I cried, and scraped my boots and dusted my coat, lest some of the holy dirt had adhered to them" (*Bulwark*, May 1894).

#### THE "HOLY HOUSE" IS A "BUT" AND A "BEN."

Behind the altar there is a space between it and the wall three feet broad or so, entered by another door. A canon opens an iron gate, then a door. In the centre of the wall is a regular fireplace, with jambs and mantelpiece of real marble. In the thirteenth or fourteenth century the lying monks, who invented the fraud, in their ignorance of eastern houses, thought it would never pass for a house without a chimney. In the sixteenth century travellers began to laugh at it, as in the east houses have no fireplaces nor chimneys of this kind. The Church must do something. The fireplace, "which seemed to be blackened with smoke," and chimney were chronicled as most holy things, and were venerated and worshipped by the deluded pilgrims. "So the Church built up the chimney, removed the hearth, and put in its place that which is the alpha and omega of Romanism, the *raison d'être* of its existence, and which remains to this day, filling up the whole space where the hearth once was—A HUGE MONEY-BOX. Money! money! that is at the bottom of the whole fraudulent business of the Papacy." Italians understand the swindle, and give nothing, but it is otherwise with English, Scotch, Irish and Americans, who possess more money than brains. There is also a cupboard out of which are brought "the plates and dishes Mary used," which are roughly made of half-burned clay and encased in gold, the gifts of pilgrims! Rosaries, scapulars, crucifixes and other charms are put into these old basins to be blessed. There is also a second press where, the priests say, "Mary kept the sacred scriptures," a book they themselves hate, and forbid their dupes to read.

#### THE "HOLY HOUSE" STANDS ON NOTHING.

Visitors are told that the marble screen around the "Holy

House" does not touch it, and that it stands without foundations and support.

The civil authorities surrounded the "Holy House" with a wall. "One of the objects of the external walls was to support the house, *but the sacred walls would never adhere to the new walls*; in fact, after they were erected so great was the separation that a little child could easily pass between. This notwithstanding that the walls at first were so closely united that there was not between them the thickness of a hair."

But Dr Robertson of Venice says:—

"In the first place the marble screen did touch it, for I saw with my own eyes great blocks of marble 4 or 5 feet long binding the two together at the several doors, and at a solitary west window."

All true Papists are, however, required to disbelieve their God-given senses, as in the blasphemous mass, whenever the Church requires it. Where is the roof of the house, and why did the Madonna allow its removal? We are told that the tiles and beams are stored under the holiest part of the "Holy House." What a fortune might be realised by letting them out on loan to some showman priest, or selling them as "sacred relics!"

#### THE GREAT IDOL OF THE PLACE.

High above the altar is the image of Mary, said to have been carved by Luke the Evangelist. It is black, like a negress doll, with long robes of black velvet that widen out in the form of a pyramid, and down the front of which are attached masses of glittering diamonds arranged in the shape of quarter moons, increasing gradually in size. "The image of the Child by the idol's side might have been a carved-headed walking stick, with clothes hung on it."

Of all the many frauds and swindles of the Papacy, this is unquestionably one of the greatest and most ludicrous. On August 30, 1895, *The Catholic Herald* (Edinburgh) devoted nearly a whole page of seven columns in praise of this witchcraft delusion. It "heartily commends" as "in all respects a worthy account of that sacred dwelling,"—"*Loreto the new Nazareth and its Centenary Jubilee*, by William Garratt, M.A., Chamberlain of the Holy House, 1895." All the particulars in the foregoing are found in this work. It adds further, that "No less than FORTY-SEVEN POPES HAVE RENDERED HONOUR to the Holy House of Loreto, either by their visits or by their gifts, or by the spiritual favours that have been accorded to

pilgrims." "In the nineteenth century three Popes have visited Loreto, and the present Pontiff, Leo XIII. made the pilgrimage of the Holy House as cardinal. . . . Pius IX. granted the Santa Casa special and exclusive privileges, and visited it no less than seven times during his pontificate." Leo XIII. has instituted the "Universal Congregation of the Holy House," so as to live in communion with Mary, who "washes us from the impurities of sins," who cherishes us "as a hen gathereth her chickens under her wing."



THE IDOL OF THE PLACE.

The only condition is to undertake to pray "the immaculate Virgin, for the Pope, the exaltation of the Catholic Church, and the prosperity of the congregation and its members, and 'last but not least,' *make an offering for the embellishment of the basilica, take our part in adorning of the basilica of the Holy House, that we may have a part in the graces that flow forth from it.*"

Money! money! money! again nothing without money! The Papacy robs the living and swindles the dying.

As showing that the arch liar, the devil, knew something of this

house, the chamberlain of the “Holy House,” and the *Catholic Herald*, relate how a woman possessed of seven devils was dragged by ten men into the “Holy House.” Canon Stephen Fraucigena set himself to exorcise the demons. After stupendous toils he got them all expelled but one, “and the respectful manner in which he spoke of the place in which they were, led Stephen to adjure him to speak the truth, and declare in all sincerity what this place was.” Fancy this Popish canon wanting a devil to tell him about this place! He evidently did not believe the cock-and-bull story of the house. The devil forthwith assured him that this was the very house in which Mary was born and died, and pointed out where Gabriel saluted her, and where she stood. In return for his information he was exorcised, and driven out of the body. We are told that “this miracle was witnessed by many eminent persons, and duly recorded and authenticated.” As the devil is a liar and the father of liars, and is utterly unable to speak the truth, therefore his testimony that the “Holy House” is where Mary lived is only a lie, and the whole is thus proved to be a bold and impudent fraud. Why should the Italians not put down this imposture and confiscate the wealth got only by lying and swindling, and the agency of the devil, and thus abolish what is an insult to human intelligence and a disgrace to Christendom.

#### CHURCH OF ST PRASSEDE AND ITS EXTRAORDINARY “RELICS.”

In the CHURCH OF STA PRASSEDE, there is a great collection of “relics.” On both sides of the white marble steps leading to the altar, in deep letters engraved on the marble, are two long lists in Latin of relics preserved in the Church, which we copied. The following is a translation. On one side of the altar:—

A tooth of St Peter.

A tooth of St Paul.

Some relics of Ananias, the apostle.

Some relics of St Terence.

The chemise of the blessed Virgin Mary.

The girdle of our Lord Jesus Christ.

An arm of St Philip.

The rod of Moses.

An arm of St Barnabas.

Some of the earth on which our Lord prayed in His agony.

An arm of St Severinus, the martyr.

252 *St Prassede—List of Extraordinary “Relics”*

Some relics of St Benedict, the Abbot.  
Some relics of St Saba, the Abbot.  
Some relics of St Gall, the Abbot.  
Some relics of four martyrs.  
Some relics of St Constantia, the daughter of the Emperor.  
The veil of St Agatha.  
The reed and sponge given to our Lord with the gall and vinegar.  
The heads of St Peter and St Paul.  
Some relics of St Cosmo and St Damian.  
The thigh of St Alexis.  
The arm of St Sebastian.  
The arm of St Columban.  
The arm of St Nicolas.  
The sepulchre of the blessed Virgin Mary.  
The picture of our Lord presented to Pudens by St Peter.  
Some relics of John the Baptist.  
The towel with which our Lord wiped the feet of the disciples.  
The swaddling-clothes of our Lord Jesus Christ.  
The coat without seam belonging to our Lord.  
Three thorns of the crown of thorns.”

On the other side of the altar is the following :—

Some relics of St Zacharias, the father of the Baptist.  
The head of Bartholomew the Apostle.  
Some relics of Luke the Evangelist.  
The stone with which the first martyr Stephen was killed.  
Some relics of St James.  
An arm of Fabian, the martyr.  
Some relics of Nicholas, the Bishop.  
Some relics of Maurice, the Abbot.  
Some relics of Ephraim, the Monk.  
The cloak of St Francis.  
Some relics of St Thomas Aquinas.  
Some relics of St Bernard.  
Some relics of the eleven thousand virgins.  
The cloak of the Virgin Catherine.  
The cloak of the Virgin Clara.  
The cloak of Paulina, the Virgin and Martyr.  
The arms of Saints Stephen and Lawrence, the Martyrs.

The knees of Pope Gregory.

The head of Luke the Evangelist.

An arm of St Matthew, the Evangelist.

The head of Paulina, the Virgin and Martyr.

An arm of Praxes, the Martyr.

The sponge with which Praxed collected the blood of the martyrs.

Fragments of the Cross of St Andrew.

Fragments of the reed which they gave to our Lord.

Some of the sepulchre of our Lord.

Four pieces of the true cross."

We asked several priests and the sacristan to show us these "relics," and were met with a blank refusal—they could not be shown. However, respecting this horrible and self-contradicting list, Seymour writes :—

"Such was the list or catalogue of relics in the Church of St Praxed. It was graven in black letters upon the white marble of the steps approaching the altar, and was there as prominent and conspicuous as the Lord's prayer or the Ten Commandments in an English church, except that the characters were smaller. I was so amused—for all reverence was at once banished as I read the details—at some of these relics, that I asked the sacristan or official of the church to admit me to a private examination of them. He stated that it was impossible to do so at that moment, as there were too many persons in the church, who would crowd to inspect them. He soon, however, came to terms with me, and we arranged that I should call the next day at an hour which he named, and at which no one would be in the church, and he would satisfy me fully. I kept my appointment. We locked ourselves within the church ; we repaired to the treasury and unlocked it. I held the list or catalogue in my hand, and called for each relic in succession ; and I was thus enabled to subject everyone of them to as close an inspection as I could desire.

"This inspection removed some difficulties from my mind. I had observed that St Peter and St Paul were said to be buried in St Peter's—also that their two heads are said to be at St John's of Lateran, where I have seen them exhibited—also that their two heads are again said to be among the relics at St Praxed; and I marvelled how these Apostles could have two heads at St Peter's, two more at St John's, and two again at St Praxed's, being not less than three heads for each Apostle. I had observed that the cloak or coat of our Lord was among the relics at Santa Croce, and yet was also among the relics at St Praxed's at the very time when its exhibition at Treves was creating a second reformation in Germany ! I had observed that some saints had two or three heads at various places, and four or five arms was no unusual allotment to some special favourites. I found, however, on inspecting these relics and examining some others afterwards, that they have not the heads, but only splinters of the heads; and not the arms, but only minute fractions of the bones of the arm; and not the veil of St Agatha, or the coat of our Lord, or the chemise of Mary; but only some little thread or shred of these

things, or of something said to be these things; and thus the prodigious display of precious relics dwindles into that which only excites a smile at the absurdity, or awakens compassion at the folly, or elicits indignation at the imposture of the system. I have seen no less than eight of the thorns from the crown of thorns, and the three which are at St Praxede's I was able to examine. They were in a small glass case, and very neatly set, each being about 3 inches long, and, as well as I could judge (for I could not feel them through the glass), they were made of iron!" (*A Pilgrimage to Rome*, by the Rev. M. Hobart Seymour, M.A., pages 332-336, ed. 1851).

#### THE "HOLY" PILLAR OF FLAGELLATION.

Descending a flight of stairs in front of the chancel, with steps on each side leading up to the chancel, at the end of a long dark passage, and immediately under the high altar, stood the "holy pillar," to which Papists assert that Christ was bound when scourged. We examined it minutely. It is of greenish marble, with a red vein through it of the rarest marble in the world. Four candles, two of them lit, were in front. We took hold of one of the long candles, and with it examined this most barefaced fraud. Its dimensions are about  $3\frac{1}{2}$  feet high, 2 feet in diameter at the base,  $1\frac{1}{2}$  feet higher up, and and 1 foot near the top. It resembles one of the stone pillars found in our docks and harbours for mooring ships to. A priest seeing us handling the candle, instead of finding fault, imitated our action so as to get a good view of this fraudulent relic. He was convinced it was all right, and so got down on his knees and worshipped it—praying for some time.

Seymour says that this relic is "erected in a small chapel of its own, kept in deep darkness, and into this chapel no woman is allowed to enter, according to an inscription at the entrance." This prohibition must have been removed, for on our second visit to this dark hole we saw three ladies, with rosaries in their hands, on their knees worshipping this bit of marble; also two other women, with two children, crossing themselves and kneeling in prayer before it. A beautiful young lady, about eighteen years of age, dressed in black, approached, and laid a bunch of flowers before the pillar. She was the only one who appeared devout, and, gazing on the pillar, she prayed with much earnestness. We did pity her. It was the Saviour, and not a broken piece of marble, she ought to have worshipped.

Leaving this dungeon we observed, in a small side chapel of the church, a large painting of Christ bound to a short broken pillar like

that we had just seen. One of his tormentors had a bundle of rods, another was striking Christ with his fists, while a third was holding the end of the rope which was wound round the pillar. Two ladies were on their knees praying before this picture.

#### THE MADONNA AND THE MONEY-BOX.

On the wall was a small framed picture of the Madonna and Child, with two saints worshipping. Underneath were the words, "*La Vergine SS. del Rosario di Pompei*"—"The Saint Virgin of the Rosary of Pompeii." In front was a MONEY-BOX. Two women were praying before the picture. One gave the glass many kisses, but dropped no money into the box.

#### DISGUSTING IDOL IN A WELL.

In the centre of the church is an imitation well. The white marble walls rise fully 3 feet high. It is hexagonal; within it is one of the dirtiest idols in Rome. It is called *Sta Prassede*, or *St Praxed*, the patron saint of the church. It is the size of a girl of twelve, and is in a kneeling posture. Its headdress or hood is painted red. A crown of artificial flowers is on its head. In its hands is a sponge, which it is squeezing into an urn. In front of it is a large lamp with a crown on the top. This idol is in a dirty condition. The drippings of the candles were beneath it and about it, yet this is considered by Papists to be the greatest idol of this relic temple.

The lying legend of the Papacy is that *Prassede*, a girl, went to the places where the early Christians were beheaded, and, with a sponge, wiped up their blood, which she wrung into an urn and emptied into the well. The legend is as disgusting as it is manifestly false. Because a mere child is said to have dabbled in blood, an idol to represent her must be manufactured and worshipped.

Its votaries are among the poorest and dirtiest of the women and girls of Rome. At all hours you find them clustered round the well. When we first saw it, several women and a girl were on their knees praying before it. They then rose, and because they could not reach the idol's mouth to kiss it, they kissed the red paint on the back of its head.

A tall woman about sixty years of age approached. She was evidently suffering acute pain. She unrolled a long cotton bandage from

her right hand. It was diseased, and besmeared with ointment. She bared her arm, and stretched the diseased hand and wrist under the bowed head of the idol. When it touched the dirty thing, she quivered with pain. Next she touched very gently the top of the head, where so many thousands of lips had been, and trembled and shook all over. She went round and round the wretched image, bringing the hand into near contact with it, muttering prayers all the time. She evidently believed the idol possessed power to heal her suffering hand. Where in Pagandom will you find more grovelling and debasing superstition? Is a system that encourages gross delusions like this Christian, or the very embodiment of Satan? Having finished her devotions, the poor woman bound up her hand and left. A little girl came forward, and, climbing up, put her sweet mouth on the very spot where the diseased hand had rested, and kissed the filthy and disgusting thing. She was followed by another, and then several young ladies came and did the same thing. Much of the red paint being kissed away from the crown of the head and the headdress adds to its repulsive appearance. No one dreams of wiping the abominable thing before kissing it. The children climb up, and help one another up, and stretch their bodies over the parapet of the well and kiss the bald crown of the idol. Hardly any men go near it. At certain hours we have seen crowds of women about it. Because they are unable to kiss the mouth or the nose of this idol, they rub their hands across the mouth and nose, and then kiss them. The result is that *Sta Prassede* has got the point of her nose rubbed off, and the mouth fearfully disfigured! We would hardly have touched the plague-stricken thing with a pair of tongs, yet we saw hundreds rubbing their brows and chins, and also their noses, on the idol, and afterwards kiss it! Mothers also held their darling infants over it, and impressed their pure, tiny lips upon it, training them to be idolaters from the very breast!

#### ST ANTHONY'S CHURCH AND THE BLESSING OF ANIMALS.

St Anthony is a great saint among Papists, who have made him the patron saint of the brute creation. His images are found all over Rome. A little church dedicated to him is situated behind the Church of *Sta Maria Maggiore*. It is approached by two stairs which meet in a balcony in front of the door. St Anthony's festival is in January. A priest in his surplice stands on the

steps, a carriage drives up, the driver doffs his hat, priest reads some prayers from his book, takes a brush from an attendant, plunges it into a bucket of "holy" water and souses the horses, uttering the words, "Through the intercession of the blessed Abbot Anthony, may these animals be delivered from evil, in the name of the Father, of the Son and of the Holy Ghost.—Amen." A fee is, of course, handed to the priest, and away goes the carriage.

The Sabbath, however, is the great day. The square is then crowded with goats, sheep, oxen, cows, horses, dogs, cats, pigs, geese and asses, and thousands of spectators.

The Pope used to drive up in a carriage and six, and the cardinals and princes in scarcely less splendid equipages. Mules were decked out in ribbons and flowers, and their masters were dressed in their best. But, alas for Anthony's power, the mules, asses and pigs were as stubborn after this heathenish and blasphemous performance as they had been before it. "No devil or evil eye can have any influence on them for that year," say the priests. We ask again, can such a system of delusion and superstition be called for one instant a Church of Christ instead of anti-Christ?

#### ST ANTHONY PREACHING TO FISHES.

Among the collection of paintings in the Palazzo Borghese is one by Paul Veronese—"St Anthony preaching to the Fishes." There is a similar picture in the Vatican. This extraordinary sermon is found in a small penny Popish book — *Almighty God. Superiorum permissu*. By the Rev. J. Furniss, C.S.S.R. It tells us that, as the ass spoke to Balaam, so Anthony spoke to the fishes. Here is the Papists' account of this amazing "sermon":—

#### "THE FISHES THAT LISTENED.

"You may have heard how God made an ass speak to Balaam, to tell him that he was doing wrong. Something like this happened in times of old. One day St Anthony was preaching in a town called Rimini. The people would not listen to him; so he came down from the pulpit, went out of the church, and walked till he came to the sea. He stood on the sand of the sea shore, and cried out to the fishes these words, 'Fishes of the sea and of the rivers, listen to me. I wanted to preach to the people, but they would not listen to me; so I am going to preach to you.' When he had said these words, an immense number of fishes, of all sizes, came round him, covering all the sea. The little fishes came first, behind them the middle-sized fishes, and then the great fishes. They were all in good order, and very quiet, with their heads out of the water, turned towards

R

the preacher. Then St Anthony spoke to them these words, 'Fishes, my little brethren, you ought to thank your Creator for all the good things He has given you. First there is the beautiful water in which you live, the sea water as well as the fresh water whichever you like best. Then there are the holes and caves in the rocks, where you can go when a storm troubles the water. God has made you able to swim, and given you all that you eat to preserve your lives. In the great deluge, when it rained on the earth for forty days and forty nights, all the other animals were drowned, and you only were kept alive. When the prophet Jonah was thrown into the sea, God gave him to you to keep him alive for three days. When the people came to Jesus and asked Him to pay the tribute, you helped Him to pay it. You were the food of Jesus Christ, the Son of God, before and after His resurrection. Now, when you remember all these great favours you have received from God, you ought to bless Him and thank Him even more than other creatures.' When the fishes heard these words, they opened their mouths and bowed their heads, and showed how great was their desire to thank God. Then St Anthony, full of joy, cried out, 'Blessed be the great God, because the fishes praise Him when men refuse to praise Him.' And now, when the people heard what a wonderful thing had happened to the fishes, they all went out to see it, and, kneeling down before St Anthony, they asked him to pardon them, which he did. Then the saint turned round, gave his blessing to the fishes, and sent them all away. So Almighty God worked a miracle, to let us see how much He desires that we should listen to His holy word, which is full of power.—Ecc. viii. Little children, be at least as good as the fishes, and listen to the words of Life which Almighty God speaks to you."

The artist has endeavoured to exhibit the ludicrous close of this lunatic's lecture, and the upturned eyes of the fish are certainly very edifying. After this flattering testimonial as to the result of his preaching, and having received the saint's blessing, the finny congregation dispersed to devour one another. "Very like a whale!"

#### DOCTORS IN ROME.

The three Ritualistic Anglican nuns staying in our hotel had a doctor's wife under their charge. The fat nun told two of us that this lady was incapable of doing anything for herself. A day or two after their arrival in Rome, she went on to Naples against their advice, took ill and returned at once, and said she would die. Dr —, who was at the time visiting patients in the hotel, was called in. He prescribed seven and sixpence worth of medicine, besides all sorts of food. He was informed that the lady was a doctor's wife, and was asked his charge. He said that in that case he would only charge his minimum fee of five pounds five shillings. Our friend said to the nuns, "You are nurses, are you not?" "Yes,

## *Holy Wednesday—The Drama of Tenebrae* 259

we are, but in order to save reflections we called him in." We remarked that probably twopence worth of Gregory's mixture would have put her all right, if it was only the stomach that was out of order. The nun answered that that would have done quite well. Such a fee should put sickness out of the question.

### BEGGING MONKS.

On Wednesday, 10th April, inside the entrance of the Royal Hotel, a bareheaded Franciscan monk stood with a large money-bag before him. He assailed everyone who passed him. In other hotels the same begging goes on.

### HOSPITALS.

Close by the Church of St John Lateran is a large hospital. One of the doctors told us we could go through the building and might keep our hats on. The rooms, some of them long, but not wide, were crowded with beds very close to each other, and all the beds appeared to be occupied by women and children. Everything was white and clean. Many of the patients were in the act of making their beds. The hour was 9.30, morning.

*Nurses, but no nuns, were in the building.* Those like the doctors wear long white dresses. Little children, girls and women are all together in the ward. Some were calling on the nurses—not for their own medicine, but medicine for the patient in the neighbouring bed. There were smaller wards with twelve, eight and four beds respectively. We saw a woman undergoing an operation.

On the opposite side of the street is another large hospital. On looking through the glass door, a nurse invited us to enter. The nurses here also have long white gowns and small black bonnets or caps, but some were without them. At the end of a large ward was a big painting of the crucifixion. This was the only sign of Popery we saw in the place.

### THE DRAMA OF TENEBRAE.

During "Holy Week" the office of Tenebrae is performed on Wednesday, Thursday and Friday in St Peter's and other churches. We witnessed it in Sta Maria Maggiore. The Papists are not agreed as to its meaning. "The name Tenebrae ('darkness') is *supposed* to refer either to the supernatural darkness at the crucifixion, or to the

## 260 *Holy Wednesday—The Drama of Tenebrae*

extinction of the lights at the end of the office symbolical of it, which is hereafter to be described" (*Catholic Worship*, Oakeley, page 28).

It was to begin at 4 P.M., but at 3.15 P.M. only fifteen persons were in the large basilica. Five Benedictine monks, dressed in white cream-coloured robes, went from shrine to shrine and knelt in worship—the eldest about thirty, and the youngest about twenty. Their faces were a blank; no expression but that of stupidity. One had a beard, and another had a patch of hair on his chin. They all knelt before the high altar. 3.30 P.M., not thirty in the place.

Have been thinking what use these basilicas might be put to. They are only fit for museums or picture galleries. They are not churches, but shows.

The attendants have the gates of the side chapels closed, and open them for money. The priests praying before the altars keep their eyes open, look about them, and mutter all the while. They have only the earnestness and sincerity of the parrot and the phonograph.

Four P.M., a very small gathering, chiefly tourists, to see the show. No signs of preparation. When will it begin? Three big Franciscan monks, with beards, are in the audience. One has so much hair on his face that he could spare a portion for a whole crowd of monks and priests. 4.30 P.M., about three hundred of an audience. The performers enter in procession, most of them big, thumping priests. Some have tippets of white fur, others of green fur, while others have white and purple sleeves; all have white cassocks. They chant in Latin most monotonously. "No musical instruments are allowed to accompany the chant." A triangular stand is placed near the altar with fifteen candles lit; six candles are also lit on the altar. The prelates, with their female attire, would pass for hashy women if only caps were put on their heads. Right above them, on the roof of the chancel, is a large painting of Christ and Mary seated on the same throne. He is placing His own crown on her head.

The choir is placed in a gallery. As each psalm is chanted, a candle is extinguished on the triangular stand. The tenor singers give solos, and the choir the choruses, and the prelates jabber in an unknown tongue. When all the psalms are ended, and all the candles extinguished, except the last, it is carried off and hid behind the curtains, which, on this occasion, cover the pictures over the

altar. "At each of the last six verses of the 'Benedictus' one of the six large candles on the altar is extinguished." This religious drama is concluded thus: "A slight noise is afterwards made, in reference *probably* (Oakeley is not sure) to the earthquake and confusion of nature which occurred at the crucifixion, the candle is brought back from the altar, and replaced in the triangular stand, and all retire." Long before this ending of the drama was reached, the onlookers were evidently tired and restless, and few paid much heed to the monotonous farce.

#### THE FISHING-ROD FORGIVING SIN FARCE.

The audience has increased to over a thousand—nearly all tourists. Cardinal Granniello now arrives with a crowd at his heels. Away rush the "Tenebrae" spectators to witness a more attractive farce. The cardinal, surrounded by a body of priests and prelates, moves from place to place, now on his knees before an idol, next in front of an altar, now bowing to the high altar like a man beside himself. At last he is conducted to a throne set up against the wall on the left of the transept. The steps are covered with a dirty looking carpet. When seated, a short stick or fishing-rod, 6 or 7 feet long, is put into his hand. Seats are placed in front of the throne in the form of three sides of a square, on which sit more than twelve prelates. All being ready, the people begin to pass in pairs before the cardinal, down they plump on their knees, and down comes the fishing-rod on their heads, and away fly their sins, they think, like chaff before an east wind. Hundreds passed under this fishing-rod. Not a soul made any confession of sin; they got no time to do so. It was down, and up in a few seconds. That fishing-rod farce is said to remit sin that cannot be removed by priest or prelate.

All ages, sexes, conditions and stations in life were represented in that sad procession of deluded ones. For a short time the stream stopped; then it recommenced—old, rich, poor, children as young as three years submit to the tap-the-sins-out-of-the-head-fishing-rod operation. The cardinal sat like an idiot, with worse idiots at his feet. We saw several children laughing at this public scandal. Pastor Thomas, of the Bible Society, accompanied by an Aberdeen minister, entered about this time, and asked an Italian what was going on. "Oh," was the response, "*it's just the priests at some of*

## 262 *Holy Thursday—Burial of the Papist's God*

*their tricks.*" Now priests, monks, nuns and canons come under the knock-the-sins-out operation. "Tenebrae," meanwhile, goes on apace, but none have stayed to see it, as this show is more attractive. We wrote on the spot, "If our Saviour were to appear with a scourge, would he not clear the thieves out?" An Englishman asked us, "What is doing?" We answered, "Forgiving their sins by laying that stick upon their heads." "Do they believe it?" he asked. We replied, "Some believe anything, and make themselves fools and asses, but some evidently go through the thing only to show that it is just a farce."

The stream had now stopped; the cardinal was tired fishing the sins out of the Papists. The prelates rose up and surrounded him, taking the stick out of his hand. They might justly have thrashed him soundly with it for such a display of folly and blasphemy. Off they led him to a chapel to be unrobed, and we saw him depart in a two-horse coach. Why did this poor sinner not get someone to lay on to his own head with that rod?

### DISPLAY OF RELICS IN ST PETER'S.

It was now past 6 P.M. After a smart walk we got into a car and reached St Peter's as the relics were being exposed. Six candles were burning in front of the balcony of Sta Veronica—under the great dome. Hundreds were on their knees below. A loud bell was rung. Three priests in white vestments stood in the balcony, and held up the gold reliquary containing the relic. One held it firm by the back and the other two by the ends, and lifting it on high made with it the sign of the cross thus: they first raised it, then lowered it, next they swung it to the right and lastly to the left. This was repeated from different points of the balcony four times. One of these reliquaries is said to contain the so-called lance-head which, Papists assert, pierced Christ's side, another our Saviour's face on a towel, and the third, a part of the real cross. The church was very dark, with a torch burning here and there. All was over by 7 P.M.

### HOLY THURSDAY—BURIAL OF THE PAPIST'S GOD.

The Thursday in "Holy Week" is called "Holy Thursday," and sometimes in England "Maundy Thursday." This week is called "Holy," but more profanity, superstition, idolatry and blasphemy

## *Holy Thursday—Funeral of the Wafer-God* 263

takes place in it than during any other week, or number of weeks, in the year. That is the only reason we can find why Papists call it "Holy." It is supposed to be the Feast of the Last Supper. Few Papists must get out of purgatory on this day, as "one mass only (which should be a high mass) is celebrated in each church on this day."

We were at St Peter's by 8·25 A.M. High mass was performed at the altar under the throne of the Pope. There was a large gathering of prelates, canons and students. Two prelates performed at the altar, being dressed, undressed, mitre on and again off; choir singing; organ played alone for three minutes. Other two prelates in gorgeous vestments of satin and gold at the altar—six candles lit on the altar, and eight on the right side.

After bowings, kneelings, scrapings, removing mitres and birettas and putting them on again, four prelates in vestments retired to bring the oil to be consecrated. After a long absence they returned, one of them carrying a large glass jar or bottle, covered with the end of his purple cope.

### BLESSING THE OIL.

This vessel of oil was handed to a prelate wearing a mitre, who made the sign of the cross over it, exorcised it (commanded the devil to leave the oil) and blessed it. "He afterwards mixed the paste of balsam and oil with the rest of the oil, and then salutes on his knees the chrism with the words, '*Hail, holy chrism!*' which he repeats a second and third time, each time in a higher tone of voice, and then *kisses* the edge of the vessel. The same salutation, with the same ceremonies, is then made by each of the priests in succession" (*Catholic Worship*, Oakeley, page 36). Four prelates formed into procession, and one wearing a light blue cope carried the vessel, covered with a part of the cope as if it had been an infant, to the sacristy, to serve until next year.

### THE FUNERAL OF THE WAFER-GOD.

High mass was resumed. It was not worship, but a succession of spectacular displays that even children would tire of. It was sad to see men of mature age going on with such absurdities and profanities. Cardinal Rampolla swallowed the wine in three gulps. He then put the wafer on the tongues of two of the three officiating prelates,

## 264 *Holy Thursday—Funeral of the Wafer-God*

making the sign of the cross before laying it on. All are now on their knees. Four torches are flaming at the foot of the altar. The cardinal pronounces the blessing, after making the sign of the cross with his three fingers. The other prelates go forward and kneel, while two priests hold a long white cloth in front of them, to catch any wafer-crumb-god that might happen to fall, when the wafer is being placed on their tongues. Two processions depart and return. One wafer-god only is preserved, all the others being consumed. Preparations are now made for its funeral and burial. The Papists say that this thin wafer is the Lord of glory, and they are going to bury Him alive!

A great procession is formed of prelates, canons, priests and students, all carrying torches composed of five large candles placed together. At the head is a crucifix with a candle on each side. The blaze of light is great, but the glorious sun shining into this Pagan temple dwarfs it and laughs it to scorn! Candle-light superstition has no chance to live when the light of heaven shines forth. The rear of the procession is brought up by the cardinal, bareheaded, in superb vestments, carrying the wafer-god in a chalice covered with a pall and inverted paten, over which is thrown a veil of silk and cloth of gold, the whole being covered by the end of his cope. A white silk canopy, with silver supports, is carried by six prelates over the cardinal and his tiny wafer-god. The processionists open out in two lines extending to a side chapel on the right, and the walking funeral car on two legs conveys the Papists' paste-god to its grave. The choir sing a funeral dirge, and the cardinal mutters prayers. Several thurifers are incensing the path of the cardinal and his bit dough with their faces turned towards them. All the prelates in front of the altar fall on their knees. A silver parasol is held over the cardinal as he walks to the side of the altar, and deposits the wafer in the grave prepared for its reception. The altar is gaily decorated with flowers and gilded ornaments, and 150 candles are in full blaze. The funeral is now over, the torch-bearers extinguish their lights, which they deposit on forms, and with clasped hands and long-drawn-fiddle-faces, they return to the high altar.

Towards the close of the public vespers, several prelates habited in purple stoles proceeded to strip the high altar and the other altars of their ornaments. The tabernacles were thrown open,

candlesticks turned upside down and crucifixes laid on their back, the pictures and images still being covered. This all was to indicate that their flour-and-water god was dead, and that ruin and desolation was the result. "The holy water was likewise removed from the church, not to be restored till Holy Saturday." What a high time the devil must have when there is no "holy water" to frighten him away! It is all a theatrical performance and the product of Bedlam, and not of a Church of the Lord Jesus Christ.

This is how Papists would treat our Lord Jesus Christ if they only had the power. He would again be crucified and buried. How awfully profane the whole performance is. What awful blasphemy to say that a piece of dough is the Lord Jesus Christ, and to say that they are burying Him who is "the resurrection and the life." Him that "liveth and was dead," who dieth no more, and who cannot see corruption. May God in His mercy forgive them, and open their blind eyes to see in faith Him who is the "Sun of Righteousness," their Saviour and their God.

#### EXHIBITION OF THE RELICS.

Now was heard the loud noise of a corncrake, and all rushed under the dome to see the three great relics exposed. Some were on their knees before them in adoration.

#### NUDE IDOLS.

The Church of Sta Maria Sopra Minerva is so called because it replaced a temple erected by Pompeius to Minerva—the virgin of Paganism. At the foot of the steps leading to the altar is a large "miraculous" idol. It represents Christ laying hold of a cross with his left hand, and pointing to it with the right. Its appearance was so immoral and indecent that the priests had to drape it with bronze. It is of white marble, yet it has a bronze left foot, and the big toe is almost kissed away. At one time this image was the chief idol in Rome. People in crowds resorted to it. But a rival image of Mary being credited with beating it in the number and greatness of its so-called miracles, away went the multitude to it, and this idol is left almost forsaken. In this we have another proof that, like the heathen, Papists believe that a sort of divinity resides in their idols, and therefore they worship and serve those

images as gods which are credited with the power of helping and saving. What is this but rank idolatry?

#### WASHING THE FEET OF BEGGARS.

Church of St Appollinare. The newspapers stated that twelve beggars were to have their feet washed here. We saw the large elevated platform covered with carpet where they had sat, and an iron stand for the basin and ewer, with water at the side. A young priest said the foot-washing was over at noon. The sepulchre was covered with burning candles. In St Peter's, on Sabbath, two ladies mentioned that a young lady who was present said that the twelve beggars were young priests, who giggled when the performance commenced. Before each was placed a cushion on which to rest his feet, and a priest daubed them with a little water and only half dried them, and they had great difficulty in getting on their stockings. Christ taught His disciples humility by washing their feet, and here Rome turns it into ridicule by her farcical caricature of what Christ did.

#### VISITING THE SEPULCHRES.

Every church has its sepulchre, or altar of repose. Every true Papist is expected to visit at least seven of them, and to pray to their buried god. Each church seeks to make a grander display than its neighbour. The people crowd in and out only to witness the decorations and the illuminations. We managed to visit upwards of twenty of them. It is almost impossible to describe the wonderful sights. Instead of being tombs, they were more like fairyland or the transformation scenes in a theatre. All is for show or effect. Large collection plates were everywhere, but very little money in them.

We can mention only a few of the churches. *St Agostino*—the Madonna and Child draped with a black veil, all the jewels laid aside except three gold rings on her fingers, and bracelets on the child's legs. The sepulchre engrosses all attention, and the idols are forgotten. *Gesù*—the Jesuit Loyola's altar, a great sight—perhaps the most grandly decorated in Rome. An almost endless display of small coloured lamps, candles, crystals, and flowers of all sorts. In front of the altar, with lights behind and in front, there was a fine transparency of Leonardo da Vinci's Last Supper, itself a re-

futation of the blasphemous mass. No light anywhere in the church but here. *St Andrea*—great display of plants, flowers, candles, money-box in front of the illumination, and beggars outside. *Popolo*—imitation cemetery, sand, flowers, rocks with grave in the distance; small lamps make it look like a gipsy's grotto. The adjoining altar had at the entrance a large crucifix veiled lying on the ground, partly resting on a large pewter plate, with a few coppers in it. *S. M. Maggiore*—a great many candles. *Prassede*—large cross of grass as if covering a grave—Prassede in the well the great attraction; men, women and children of the poorest class all struggling to get near to kiss the dirty article.

#### A REAL FUNERAL.

Coming out of the Church of St Liguori we met a real funeral passing—a military one—headed by a brass band. Two companies of infantry, with rifles, and two officers came next. The hearse was covered with very large wreaths of flowers, and sashes with mottos. Officers were walking on both sides. About sixty officers of various regiments, one about seven feet high, followed. About one hundred working men and a banner with a motto brought up the rear. They went round to a church under construction near the Church of S. M. Maggiore. The band played. We got inside before the coffin was brought in. Ordinary workmen in their working clothes carried it within among the dirt and scaffolding. It was of plain green wood, with a long cross from top to bottom. The dead man's name was at the foot. The coffin was placed on a trestle, and was covered with a yellow cloth, and a black pillow was put at the head. Two greasy priests, dressed in dirty ragged cottas, took their station at the top and foot, one having a book, the other the top of a processional pewter crucifix veiled in his hand. Some prayers from the book were rattled over at express speed. No one appeared to pay any attention to what was said. Few of the mourners had entered the building, and those who did appeared to treat the whole ceremony as a mere form; and the way the priests murdered the so-called prayers must have confirmed them in this opinion. The priest with the book was responded to by the one with the cross. Four times they sprinkled the coffin with "holy" water. The whole affair took only eight

## 268 *Holy Thursday—Idol bedabbled with Blood*

minutes. The coffin was then restored to the hearse, and the *cortège* resumed its march to the cemetery. What a contrast there is between this funeral and that of the Papists' batter-god called the wafer.

### THE "HOLY STAIRS"—THE BOY CHRIST BEDABBLED WITH BLOOD— A MONEY-BOX.

St Peter's Church, near the Lateran, had Leonardo da Vinci's Last Supper in front of the altar, also a lot of artificial flowers. The chapel of the monastery opposite had only a few candles and some artificial flowers. Three monks were on their knees before a green grave with a cross on it. Some of the churches had 100, others 150, and others 200 candles burning, besides small lamps.

We found the *SCALA SANTA* crowded. At the foot of the stairs stands a white marble image of Christ and the low-browed Pilate, who is uncovering his shoulders and pointing to Him with the right hand, and beneath—"Haec est hora vestra et potestatis tenebrarum"—"This is your hour and the power of darkness." How ominous and appropriate. Such a place proclaims indeed that the devil still has his hour, and that the power of darkness is prevailing in Rome. On the other side is a similar statue of Judas kissing Christ, with, "Osculo filium hominis trades." How appropriate. All these idolaters are literally betraying Christ—"Betrayest thou the Son of Man with a kiss." The kissing of the stairs and images is as real a betrayal of Christ as that of Judas. He exclaimed, "Hail, Master," before he kissed Him, and these idolaters cry, "Hail, Mary," before they kiss the stairs or crosses on them. Like Judas, they profess to love Christ, but by trampling on His commandments they betray Him.

At the top of the "Holy Stairs" we witnessed a sight never to be forgotten, and that made our whole nature shudder. A dirty white sheet was spread out, and on it was laid the emaciated form of a boy about twelve years of age and about four feet in length, his head resting on a dirty pillow. A crown of thorns was on his head, and his face and body were besmeared with blood. There was much blood about the neck and cheeks. The breast, hands and feet were also bedabbled with blood. He lay naked. The spectacle was gruesome and horrifying. The Papists profess to have in this

church a painting by St Luke of Christ when He was twelve years of age, and here they lay out for show, a bloody image of Christ murdered at that age—an image, too, that has not the least resemblance to the figure in the picture.

As the crowd of climbers approached this awful sight, instead of being horrified and disgusted, lots of men, women and children wobbled towards it and began kissing the feet, the breast, side, shoulders, mouth and brow. Some gave most lingering kisses to both the mouth and breast. At the head were four candles burning, and a monk watching it.

Now, here is the secret of this horrible exhibition. The right hand is turned up on its side, the fingers are curved, and with the thumb form a HOLLOW MONEY-BOX! Money again! This strange box WAS NEARLY FILLED WITH COPPERS, WHILE A LOT MORE COPPER COINS LAY ON THE DIRTY SHEET! The priests and monks traffic on the feelings and emotions of their dupes. Not only do they rob them of their souls, but they do all in their power to fleece and rob them of their money. The devil and his priests are the greatest thieves in this world. How infamous to represent our blessed Saviour as a murdered Child in order to cheat and rob the poor credulous Papists!

The day was fearfully hot, and the crowd of pilgrims were sweating and sweltering, and jostling each other. The moment they reached the top of the stairs they began to kiss all the wounds, and wherever the great daubs of blood were, finishing with the mouth, and rubbing their brows on the idol's brow. One tall woman, between sixty and seventy years of age, worn out, exhausted and pouring with sweat, impressed us more than any of the others. When she reached the idol she kissed it fervently. Down went her mouth on every wound. When she reached the face she gazed into it for some time. She next kissed the lips so gently and tenderly. Putting her hand into her pocket, she drew out a small purse, opened it, and took out a penny, which she put into this Popish money-box. There was evidently real emotion here, but then it was all spent on the idol; it was the red paint and the emaciated stucco body that called it forth, and not the love of Christ. A street accident might have called forth a similar expression of grief. It is not the sight of a bedabbled bloody figure of a boy, that causes a sinner to repent and go to God through His Son, the Lord Jesus Christ, for forgive-

## 270 *Holy Thursday—Climbing the "Holy Stairs"*

ness, but God showing a sinner his sins, and Christ as his Saviour, who suffered that he might live and reign with Him in glory.

The spectacle, in addition to being most horrible, was also disgusting. There was no cleaning or wiping of the idol. The filthy and diseased kissed away at the patches of red paint, and the healthy and clean came and put their mouths on the same spot. Is this fearful, impure idol worship the religion of Him who is so holy, pure and blessed? Is it Christianity, or is it not Paganism?

### CLIMBING THE "HOLY STAIRS" BY SUBSTITUTE.

On a subsequent visit we saw a carriage and pair drive up to the entrance. The biggest woman, by far, we had seen in Italy, alighted. She was in size two or three times that of ordinary Italian women. She was accompanied by a young servant girl. When they both knelt at the foot of the stairs, we involuntarily thought, "How that huge woman is to climb these treadmill stairs we don't know. It will be a scene!" However, while the bit lassie toiled and sweated under the broiling sun, the old lady remained stationary. When the girl had nearly reached the top, the lady rose and walked up the side stairs on her feet, and then got down on her knees alongside the girl, in front of the iron grill where is the money-box. We took in the situation in a moment. The lassie was her substitute, and the fancied merit went not to the tortured damsel but to her mistress. Papists have an easy way of doing penance, they can commute it by paying the priest money, which is called "almsdeeds," or by having another to do it for them.

Popery is a most accommodating religion. Money will help the Papist both into the priest-invented purgatory, and also out of it. The rich have all the advantages, while the poor are thrust aside without hope.

### THE PILGRIM WHO BOILED HIS PEASE.

On another visit we saw the stairs crowded with clerical students dressed in purple, scarlet and other coloured robes. Those in purple acted on the principle of the pilgrim who boiled his pease. While all the blacks, scarlets and others wobbled and leapt on their knees up the stairs, these deliberately rose up on their feet and walked up each step, upon which they dropped on their knees muttering the prescribed prayers and then rose up again. They

## *Holy Thursday—Washing of High Altar* 271

accomplished the ascent in no time, while the others spent at least half-an-hour at this penance. The walkers-up had happy countenances and seemed to look on the others as simpletons, whereas those who climbed on their knees looked miserable, unhappy and wretched. These were not unlearned and ignorant men, but students in training for the priesthood.

### LUSTRATION OR WASHING OF THE HIGH ALTAR OF ST PETER'S.

Whatever the Pagans did in ancient Rome, the Papists imitate. We have given instances of this. We will cite another. The Pagans lustrated or washed their altar, so do the Papists after the very same manner. But if they were to wash and cleanse their altars till the end of time, the idolatry, profanity and blasphemy of the mass could never be removed. Here is what took place in St Peter's. After *tenebrae* and *miserere* at 7 P.M., the canons of the chapter, dressed in mourning vestments for solemn occasions, one wearing a cope and other four having black stoles, appeared at the high altar under the great dome. The altar was cleared of all its ornaments and vestments. Each of the five took a silver vase full of wine, placed ready, and poured it on the altar table. After which, with the aspergillum, in appearance like an exaggerated drum-stick, made of shavings, straw, or some feathery substance, they rubbed the wine in. This done, all the other canons came and did the same thing. At the end of the ceremony the five canons presented themselves before the altar, and each with a sponge wiped up the wine that remained upon the altar. The blessing of the relics followed. How absurd and heathenish the whole thing is! Where in the New Testament can any warrant be found for such Pagan antics? Or do you ever find an altar mentioned, save Christ, who is the only Altar.

A lady, who had bought outside a small aspergillum, got an attendant to go up to the altar and rub it as the prelates had done. She gave him a coin. We then ascended the steps to the altar, and, putting our nose to it, smelt whether alcohol had been in the wine. But it had been too well rubbed, and by too many, for any smell to remain.

### OTHER ILLUMINATED CHURCHES.

On our way back to our hotel we saw crowds of people entering

and leaving the churches. Sta Maria della Victoria was lit with the electric light. In front of the sepulchre was a very grand display of most beautiful flowers, chiefly roses. Many plants were in pots. In front of the altar was Leonardo Da Vinci's Lord's Supper. How is it Papists do not see how mighty is the contrast between it and the mass? This and the Church of the Jesuits made the grandest illuminated and flower display.

We arrived at our hotel at 9.30 P.M. very tired, having been on the move since 7.30 A.M.—that is fourteen hours. After supper we went out again and visited more churches, and returned after 11 P.M.

We wrote down the following impressions before retiring for the night:—Having visited between twenty and thirty of the principal churches, and seen the thousands thronging them and the hundreds on their knees before the sepulchres—1. It is evident from the empty tabernacles, the upturned candlesticks and idols, prostrated crucifixes, veiled idols and pictures, and no private masses, that the people will be led to conclude that their god is dead. 2. The elaborate ceremonies engender mystery, and assist the priests in betraying the people. 3. All is external, spectacular, theatrical—no spirit, no life. 4. Most of the people visiting the churches were making a round of them simply to witness the illuminations and displays, nothing else. 5. The whole thing is a monstrous farce, fraud and cheat, turning into a lie the truth of God, which declares that Christ died once for all; and that He dieth no more. 6. There is nothing impressive, elevating or godlike in the whole display. 7. These demonstrations only stir up envy and strife, as one church tries to have a grander display than its neighbour. 8. The elaborate decorations, costly display of roses and other flowers, and the tens of thousands of candles, many of them very large, must consume an enormous sum of money. Whence this prodigal waste when the nation is almost bankrupt, and millions are in abject poverty? On the collection plates there were only a few shillings of coppers, and it would doubtless be the same with the money-boxes. And 9. Seeing there are such hosts of beggars outside and within nearly every church, and swarming over the whole of Italy, and that the Italians are immersed in poverty, why not spend the cost of these useless and blasphemous exhibitions in relieving the dire poverty which abounds?

GOOD FRIDAY—AWFUL IDOLATRY—WORSHIP OF THE CROSS.

Friday, 12th April, was Good Friday. We left our hotel for St Peter's at 6.30 A.M. On the way we looked into the Church of the Jesuits. The sepulchre was again all ablaze with light. Many women, but few men, were prostrate before it, also twenty or thirty young students.

Arrived at St Peter's, we found the sepulchre here also all lit up, and men, women and children on their knees before it. The strong sun again laughed in mockery at the candle-light. Fifteen girls about fifteen years of age, accompanied by a nun, knelt before the sepulchre; next before the Papal altar, which was without ornaments and had no Host, and therefore they worshipped the altar itself, and they wound up by getting down on their knees before black Jupiter, and rising and kissing his big toe!

At 8 A.M. PONTIFICAL MASS began. A procession entered the tribune where the Pope's throne is exalted above the altar. It was in the following order:—Two large red candles and crucifix between, carried by priests. Prelates, two and two, with yellow and black vestments and white mitres. Three celebrants in rich mourning vestments. Cardinal Rampolla brought up the rear. Six red candles and a cross on the altar. The cardinal's mitre was taken off, and then put on again. He then sat at the right side of the chancel, wearing a red biretta. Very few of the public were present. We had expected to find the place crowded.

The acolytes and canons bowed as usual to the altar. There was no wafer-god there. The altar was entirely stripped, only six candles and a cross upon it, and therefore they also worshipped the altar and the cross, and were idolaters, even on the admission of Papists themselves.

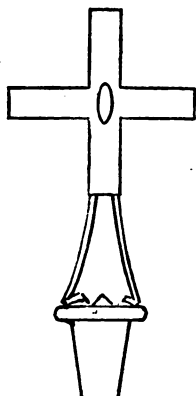
Now there entered, headed by the verger, with his big staff, three priests in white cassocks with lace, fastened with a cord round the waist, wearing over their left shoulders scarves similar to those worn by Freemasons. Three stands, with books, were placed near the altar. Then followed the weary and monotonous droning of the Passion, as on Palm Sunday. The choir which sang "Crucify Him, crucify Him," had decidedly the best of it. About sixty students in white cottas, with lace, wearing red sashes, and about forty-five

canons, also took part. Few looked on their books, but preferred to look about them. No organ was played.

A priest ascended the pulpit to the right of the altar, wearing a biretta; spread out his arms and rapidly delivered his oration for five minutes; sat down and wiped his nose and dry face; rattled away for other ten minutes, then sat down again; took his handkerchief out of his pocket; spoke again while sitting; then he arose and rattled away again (boys in white cottas meanwhile went round with money-boxes, but very few persons dropped any coins in); priest sat down again; took his biretta off and his handkerchief out; spoke; rose again (had by this time spoken twenty minutes). A large crucifix was then raised behind him. The congregation stood. The priest laid hold of it, and spoke away while pointing to it; then he clasped it in his arms like an infant. After indulging in all sorts of antics for half-an-hour, he made the sign of the cross with the crucifix, and set it at the side of the pulpit without any covering.

A carpet was now spread out in front of the altar. A cushion was placed on the second top step of the altar, and on the top step was placed a large plate, with a red cloth, for the collection. The chapel was very bare, all its adornings being stripped off. The altar was without its usual rich cloth, and was divested of its ordinary display of silver and gold. In the authorised *Offices of the Holy Week*, it is stated that "at the reading of the lesson and prayers the candles are not lighted, in order to express the darkness that covered the earth at the death of Jesus Christ;" and the altar is without its coverings, to represent "the nakedness of the Redeemer on the cross." The *miserere* of the previous night was intended, some say, to shadow forth the agonies of Jesus Christ, and the *tenebrae* with its gradual extinction of fourteen out of fifteen candles, was intended, they say, to represent the miraculous darkness that covered the land at His death, and now the desolated altar was intended to represent, it is said, the sorrow of the Church. As already said, Papists are not agreed among themselves as to the precise meaning of some of these displays, but in any view they are all spectacular, theatrical and sensuous, and manifestly have had their origin in dark days of ignorance, when such gross exhibitions were doubtless intended to impress those who knew not the Scriptures. Were Papists to make themselves acquainted

with the Bible, they would soon realise the hollowness and grossness of these grotesque caricatures of the sacred scenes in our Saviour's life, death, and glorious resurrection.



The chief ceremony of the day has now begun. Here is what we wrote on the spot:—Four priests, vested in black, pray at the left and south side of the altar. Now the master of ceremonies mounts by a pair of steps behind the altar. He lifts the top off a silver cross and takes it to the south end of the altar. We examined it minutely at the close, being quite near to it, and we are certain it was a silver,

and not a wooden cross. No wood was visible. Let the reader bear this fact in mind while perusing what follows. Ascending the altar, we took a rough sketch of this cross.

The master of ceremonies hands this cross, enveloped in a black veil, to Cardinal Rampolla, who is clothed in purple down to his stockings. The cardinal goes to the epistle corner of the altar, and, standing with his back to the altar, and his face to the people, holds up the cross before the eyes of the congregation. Then, loosening the black veil which envelops it, he “uncovers the top of the cross, and exhibiting it to the people, sings in a low tone the words “*Ecce lignum Crucis,*” etc., etc.—“Behold the wood of the cross!”

And the response bursts from the choir,—

“Come let us adore!”

And immediately the cardinal, prelates, and all present kneel and adore, or worship, this cross, and resume their seats. The cardinal then ascends the step, and, standing at the opposite corner of the altar, uncovers the right arm of the figure, and exhibits it, singing in a somewhat higher tone,—

“Behold the wood of the cross!”

And the response bursts from the choir,—

“Come let us adore!”

The cardinal and all the prelates, priests, and students kneel and adore it, and resume their seats.

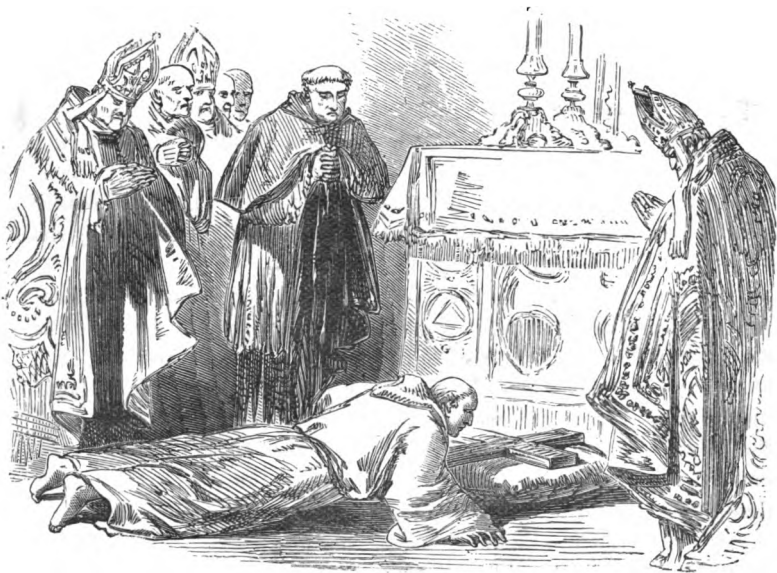
Again the cardinal advances to the middle of the altar, where he uncovers and exhibits the whole of the cross, singing in a still higher tone,—

“Behold the wood of the cross!”

And the response again bursts from the choir,—

“Come let us adore!”

And, as before, the cardinals, prelates, and all present kneel and adore it a third time. At the same moment all the crosses in the church are uncovered.



GOOD FRIDAY—KISSING THE CROSS.

This idolatry was both painful and awful to witness, but it was only “the beginning of sorrows.”

The cardinal, with his assistants, then placed the cross on the cushion on the second top step of the altar, “for the adoration of the clergy and the people.”

And here the ceremony really begins. Two or three of the prelates approach the cardinal, strip off his splendid robes, remove his glittering mitre, take off his embroidered shoes, and leave him

almost naked in a long white cassock, bareheaded and barefooted. He now marches in front of the altar and faces the cross on the altar step. Here he kneels with great reverence, and adores the cross. Rising, and approaching nearer, he kneels the second time and worships the cross. Again rising and approaching nearer still, he for the third time kneels and adores the cross. All the time the choir is singing plaintive music. It made our very blood run cold to witness such dreadful idolatry. But worse is to follow. As he kneels at the foot of the altar, which is approached by three steps, the cardinal prostrates his whole body before the cross, and stretching his long body up to the second step, he kisses the cross again and again. He then puts some money into the plate—a sprat to catch a whale. Nearly all Rome's images are flanked with MONEY-BOXES, and here the altar steps and silver cross are flanked with a COLLECTION PLATE! Those in power fleece and rob the people and each other. Tyranny and money are at the root of everything that is Popish.

Having twice kissed the cross, the cardinal arose, but was no sooner on his feet than down he knelt again before the cross in worship. He then retired, and his attendants put on his mitre, vestments and shoes. All the time the choir continued to sing "the reproaches."

The cardinal, having completed this awful idolatry, the same heathenish acts were performed in the very same manner by each archbishop, bishop, prelate, priest and student present, all without shoes, adored three times when approaching, and kissed the cross in worship twice, and all made the cross an offering of money.

The deacons then spread the cloth on the altar, lit the red candles, and lifted the silver cross from the altar steps and placed it with great reverence into its stand between the six candlesticks on the altar.

We have witnessed much idolatry, but never such scandalous and awful idolatry as this. Pastor Hobart Seymour witnessed the Pope and his cardinals go through the same degrading and shameless idolatry. The cross which he saw worshipped was of wood, and not of silver. The following reflections by him demonstrate that Papists are guilty of the most God-dishonouring superstition and idolatry :—

"Such is—THE ADORATION OF THE CROSS, an act of worship that moved me intensely, infinitely more than anything I had witnessed at Rome. It was an act the most solemn and impressive, that bore every characteristic of IDOLATRY.

"A few considerations will justify this statement.

"1. The cross, that was thus solemnly adored, was not adored as being the symbol of a crucified Saviour. It was not the sign or symbol of a doctrine. There was special care taken that it should not be so regarded. The words were not *ecce crucem* (behold the cross), but *ecce lignum crucis* (behold the wood of the cross). And this is the distinction always used among theologians, between the *doctrine* of the cross and the *wood* of the cross. This was an adoration of the wood.

"2. Neither was this adoration paid to the cross as a relic, as a supposed fragment of the true or original cross. The rubrical directions, if that term may be applied, require that this shall *not* be such relic or fragment : and it is not till the act of adoration to this mere wood of the cross has been performed, that the relic or fragment of the true cross is produced and exhibited. They accordingly have two crosses for Good Friday—one, an ordinary cross of ebony, and this is the one adored. The other, composed out of relics of the true cross, is subsequently exhibited, and the first removed.

"3. The word is—Adoration. It is not *eneration*, the term usually applied to relics ; nor is it *invocation*, the term applied to the saints : nor is it *worship*, a term of more general use : but it is *adoration*, which implies *divine worship*—the worship that belongs to God.

"4. That it was the highest species of worship, is apparent in the manner of the act. The shoes were removed ; the robes were laid aside ; and greater solemnity was given to the act than I have seen in the adoration of the Host. It is remarkable, too, that there was then no Host on the altar ; it was in the sepulchre in the Pauline chapel. And when afterwards the Pope and cardinals brought in the Host, and paid adoration to it, in the same place where they had adored the wood of the cross, they did not remove their shoes or lay aside their robes, but adored it with far less of solemnity than they had already shown to the wood of the cross.

"There was a solemnity truly awful in this act. The chapel, as already described, was divested of all its ornaments. The altar stood without its lighted candles. All the high functionaries and court were robed in mourning. The choir, without instrumental music, breathed a low and gentle harmony. All else preserved an unusual, a death-like silence. The whole assembly appeared to feel a thrill run throughout them. They seemed to hold their very breath in suspense. They strained their eyes to see some awful act ; and they saw it. Amidst every circumstance that could give an imposing solemnity to the scene, the Pope, as the Vicar of Christ and Head of the Church, was stripped of his mitre, his shoes, his robes—conducted along the church, made to kneel at the cross at a long distance, as if in awe ; then conducted some paces nearer, and again made to kneel as if in awe ; then again conducted nearer still, and then again made to kneel and rise three times, as if it were impossible to adore that cross enough. I am free to confess that my heart sunk within me. The habit of seeing so many ceremonies had made me callous, but this moved me to tears. I felt a fearfulness, a solemn dread, and I could not refrain from weeping at seeing that aged man, so near eternity, led like a victim, and apparently an unwilling one, to an act of IDOLATRY, the most clear and perfect my imagination could conceive. But, willing or unwilling

—God only knoweth the heart and its intentions—both the Pope and cardinals, on that occasion, perpetrated an act of clear and undoubted IDOLATRY” (Seymour’s *A Pilgrimage to Rome*, page 301-304).

A PROTESTANT LADY DEFENDS POPISH IDOLATRY.

When leaving St Peter’s in a car, we got into conversation with an English lady, who said she was a Presbyterian. When we gave expression to our indignation against Popish idolatry, she said that she had a learned relative in Rome, who was a Roman Catholic, and he assured her that they were not idolaters, and did not worship the images at all; they were only retained to help the ignorant to worship.

We answered, that Pagans have all along said the same thing—they deny that they are idolaters, notwithstanding that, like Papists, they bow before, pray to and kiss their images. That in St Peter’s, only an hour before, not the ignorant and debased, but Cardinal Rampolla, the Pope’s private secretary, and more than a hundred prelates and priests were seen on their knees, praying before and kissing a cross which was in the very same manner worshipped by the ancient Babylonians and Egyptians.

She answered, “But the Roman Catholics are not idolaters.”

We said, “How can you speak thus when you witnessed the highest, most learned in the Popish Church on their knees before, and prostrate on their face on the top of a cross, and praying to and kissing the same, when God’s command says, ‘Thou shalt not bow down thyself to them nor serve them.’”

She answered that they did not look on these things as we do.

We replied, that the same might be said of the ancient Pagans, and also of the Jews, who, though they defied God and put Christ to death, imagined they were serving God.

She responded that Roman Catholics are not heathen, and do not intend to worship the images.

We replied, that as Papists do the very same idolatrous acts as the Pagans, and teach their lies, they are literally heathens—that Popery is only Paganism with a thin veneering of Christianity. When the heathen and the Jews were condemned by God for worshipping images, they said it was not the image, but the god represented by the image that they worshipped, but God made no such distinction, but denounced them all as idolaters.

## A BURLESQUE OF THE RESURRECTION.

The Papacy, with her theatricals, turns the gospel narrative of Christ's sufferings, death and resurrection upside down. Our Saviour was put to death on a Friday—she buries Him on a Thursday. When Peter and John and the women went to the tomb on the Christian Sabbath, no body of Christ was found there; whereas the Papists' wafer-god, said by them to be very Christ, is found where it was left on the Thursday. The Scriptures say that Christ rose on the third day. Papists pretend to raise their God on the Friday, the day after that on which they pretend to bury it.

Immediately after the awful and fearful worship of the cross, all the performers marched in procession to bring the other and less important god of the Papists, the wafer, out of its sepulchre. Headed by a priest carrying the veiled crucifix, flanked on each side by a priest carrying a red lighted candle, they marched two and two. The prelates and cardinal went last. Arrived at the sepulchre, the door of the tomb was unlocked. Incense was burned, and a lighted candle given to each.

"The priest having incensed the Blessed Sacrament, the deacon takes *It* down, and places *It* in the hands of the priest, who receives *It* on his knees" (Oakeley, page 42).

The reader will notice that Papists don't call the wafer "Christ," or "Him," but simply "*It*." And when a priest has vomited his wafer-god, instead of calling Him Christ, which they believe Him to be, they call it "the holy particles."

The resurrected dough-god was then handed to the cardinal, who carried it under the canopy of white silk and gold, borne by six prelates, preceded by the others, including the choir who were now singing.

The processionists were holding aloft the burning candles, and the cardinal, last of all, was covering the wafer with the folds of his cope. He had on his head a red biretta, and wore purple robes. One of his attendants walked behind, holding up his tails, twisted round his hand. All were now in their places round the altar. The cardinal placed the chalice with the resurrected wafer on the altar, and kneeling, proceeded to incense it. Incense now filled the church, and all were on their knees, bowing and singing; all

were in the midst of a great flare of light—and thus was accomplished what the Papacy calls **THE RESURRECTION OF THE LORD JESUS CHRIST!**

What a hideous parody and caricature of the glorious resurrection, once for all, of our blessed Lord, which was accomplished from the rocky tomb outside the walls of Jerusalem!

#### A MASS THAT IS NO MASS.

The so-called resurrection of Christ is followed by what is called **THE MASS OF THE PRE-SANCTIFIED**, which differs from all other masses during the year, as there is *no consecration* either of bread or wine. They just use the wafer brought out of the tomb. Having resurrected Christ, to show how much they love *It*, they proceed to offer *It* again. There is no "consecration" of wine; unconsecrated wine only is used. The whole thing is so contrary to the doctrines of the Popish Council of Trent, and to Romish teaching, that some Popish divines declare it to be no mass at all, being without the essentials of a true mass; while others regard it as merely "a dry mass"—*messa secca*, from there being no consecrated wine. Cardinal Rampolla, having elevated the wafer for adoration, broke it, and placing a portion into the cup of unconsecrated wine, received it in precisely the same way as if it had been "consecrated" in the usual manner. The lights were then extinguished. All marched in procession to the sacristy, the candles being carried unlit. Oakeley, the Popish author, says of this performance:—

"The office may be said to be at once *most irregular and most orderly*. It consists in a series of detached actions, and terminates in one which has the *semblance without the reality of a mass*."

It is thus that Papists trifle with and drive a coach and six through their own wicked doctrines. They blasphemously assert that their mass tomfoolery was all practised or rehearsed by Christ in the institution of the Last Supper. But in the face of what they say was Christ's commands to perform this idolatrous mass, they claim the right to make a change. Thus:—

"But on the day when the Church is absorbed in the contemplation of the Sacrifice of the Cross, *she suspends for once her daily oblation of that Sacrifice in the form in which her divine Lord has commanded her to commemorate, represent and apply it*" (*Catholic Worship*, Oakeley, page 43).

## TEARING DOWN THE SHOW.

As soon as the procession had disappeared, a host of attendants began to tear down and pack up the show. The dismantling of the sepulchre was just like the taking to pieces of a travelling circus's triumphal chariot. All was taken to bits without the slightest approach to ceremony or reverence, and packed away for another year.

## A LECTURE IN FRONT OF OLD JUPITER.

We had about a dozen Britons and Americans round us as we exposed the foisting of old Jupiter on the Papists as old Peter.

"Look at this left foot. It is of black marble, and has been added because the former may have been lost or kissed away. There is the join. The right foot is of bronze—here is where it is joined. It does not agree with the left foot nor with the image. See how well the front of the foot is joined to the leg," etc. They appeared to agree with us. One remarked, "It's just human nature." "Yes," we responded, "it is just the outcome of the natural heart—Paganism under the name of Christianity."

## THE WORSHIP OF OLD JUPITER BY THE POPE.

Hobart Seymour gives the following description of the worship of this Pagan idol by the Pope himself, of which he was a witness:—

"The manner of its worship is by kneeling before it, praying to it, and kissing its foot; and this worship is paid to it by all orders and classes. We have witnessed the Pope himself, the cardinals, the archbishops, bishops, priests, monks and friars, and all classes of ecclesiastical persons, bow and worship and kiss it. We have also witnessed kings, queens, princes, dukes, nobles, and all ranks and orders of society, bow and worship before it and kiss it. It is the universal practice of the Romans. On one occasion we went to St Peter's to witness the Pope himself, as the head of the Church, paying worship, or homage, or reverence, under whatever name men delight to call it, to this image of bronze. He came attended in full state by the cardinals and all his court. He was surrounded by his guards, who kept sufficient space around the image. He approached reverently, while a chamberlain or other officer carefully wiped with a handkerchief the toe of the image. The Pope bowed lowly before it, till his head was lower than the projecting foot of the image. He then raised his head very gently, till it touched the sole of the foot. In this position, with the foot of the image on his head, he made his reverence, moving his lips as if in prayer, and remaining for a short time thus humbled, under a semblance of prayer, he concluded by changing the position, kissing the great toe of the image, then, touching it with his forehead, he passed away to kneel before the high altar. All the cardinals followed, bowing to the image, and kissing its foot. All the

archbishops and bishops—all the priests and other officials of the court followed their example, and passed on in like manner.

"This scene, so formal and so public, sets at rest all doubts as to the sanction of the Church of Rome given to this idolatry. It was the act, not of a simple, ignorant or superstitious populace, giving way to feelings against the better teaching of their priesthood; but it was the formal and public act of the head of the Church of Rome, accompanied by all its authorities" (*Pilgrimage to Rome*, by Rev. M. H. Seymour, page 453).



#### THE THREE HOURS AGONY.

After the farcical performance of the resurrection, and the offering of a mass which was not a mass, there was held in many of the churches what is called the "Three Hours," to represent the three hours Christ hung on the cross. We visited several churches, and every address delivered was mostly about Mary and how she suffered, but very little about Christ Himself.

#### THE POPE MUZZLED.

When we left the Church of the Jesuits we saw a large dog in a fierce attitude before a poor black cat. The cat's remaining moments would doubtless have been few but for the fact that the

dog was muzzled. The cat had raised her back, and was prepared to fight. The dog was anxious, but was afraid to approach too near. Now a boy urged the dog to attack, but the cat, with back up and mouth open, gave the aggressor a smart scratch, and made good its escape. We could not help remarking, "How like the muzzled Pope and Protestants." Had he the power, as he has the will, how many Protestants would be suffered to live?

#### TENEBRAE AND MISERERE IN ST PETER'S.

St Peter's, 4.30 P.M. We have already described Tenebrae—100 performers. All music. Wearisome to stand for hours and to know nothing of what is sung. The performers have had this thing so often, that one does not wonder at their careless and irreverent manner. It is only a concert. The audience consists almost entirely of tourists. It is just two hours wasted on a tedious, nonsensical farce. Every candle but one has been extinguished. All are on their knees. A priest comes and takes from the top of the triangular stand the last candle, which is lit. It is conveyed to the left side of the altar and handed from one to another. It is hid now behind the altar. Last night they buried their dough-god, now they do the same with their candle-god. The Scriptures liken Christ to the sun shining in His strength, but never to a penny candle!

The psalm "Miserere" is now sung. Two tenor singers are most effective. The music is grand, but few onlookers know what is sung. The "greeting singers" give solos with quivers, etc.

Some of the performers in the chancel look towards the altar, others look straight forward, *while some are lying down*, as if tired out. They had the funeral yesterday of a little batter called "the good god," now they have the funeral of a candle! What next? Such lamentations over a candle! No organ, all is vocal. At the conclusion of the "Miserere," we were greatly astonished to hear the canons, priests and prelates *beating on the seats and floor with their hands and feet, making loud applause in "holy" St Peter's!* Now the dead and buried candle appears from behind the altar in the midst of a lot of other candles. It, like the wafer, is also resurrected. What a farce! The applause given to the choir, and especially to the tenor singers, by the chapter and other prelates and priests, proves to a demonstration that all was for effect, and not for the glory of God. At the same moment a priest rung the corncrake

and away rushed the people to see the relics, but as they were exhibited 30 feet from the ground, they could see very little of them.

THE "THREE HOURS" IN THE CHURCH OF ST MARCELLO.

We went to the Church of St Marcello, near the Corso at 7.30 P.M. It was crowded. We pushed our way to the front of the platform alongside the pulpit. The end of the church, where the high altar stands, was turned into a stage. There was a great drop scene with the usual stage framework. On it was painted the city of Jerusalem and Calvary outside the walls, with three crosses in the ground. In front of the stage were red coloured footlights. Behind these was a large square tomb, and alongside a life-size image of the Virgin sorrowing over it, with five daggers in her heart. She was dressed in red, with a crown of stars upon her head. It was quite a theatrical get-up, out and out. The priest on the platform was appealing to the love and power of Mary. Pointing, he exclaimed, "Look, she is the mother of God—merciful to sinners—run to her for escape. . . . Look at her, there in her anguish," etc.

This was followed by a solo from behind the curtain.

The priest went on with his speech, becoming passionate when referring to the idol alongside the tomb. Taking off his biretta, he prayed to the idol, and the people gave the responses.

A solo, in bad taste, followed from the stage.

The priest resumed his harangue on Mary as the saviour of sinners, and prayed, and the people responded.

Then came a solo by the same disagreeable vocalist, accompanied by the organ.

And so on, priest and singer alternately, during a long and weary performance. It was all Mary, and not Christ.

The large proportion of the audience were women, who showed little signs of devotion, or even attention. On the contrary, the congregation was perpetually on the move. And terrible was the crush at the entrance. As many wanted out as those who fought to get within.

THE NEW FIRE AND THE PASCHAL CANDLE.

On "Holy Saturday," 13th April, we were early at the Church of St John Lateran. The altars are still without ornaments, and are veiled in purple. The wafer is out of the church. The cardinal

and prelates march in procession to the entrance of the church, where with a flint new fire is struck. The cardinal blesses the new fire and the incense kindled by it, and the five large grains of incense which are to be inserted into the paschal candle. He then takes off his purple vestments and puts on white ones, receiving into his hand a rod, at the extremity of which are three candles. The procession now enters the church. One of the three candles is lit with the new fire, and the cardinal sings, in a low key, the words "Lumen Christi," that is, "The Light of Christ." He is answered by the choir, "Deo Gratias"—"Thanks be to God." At these words *all go down on their knees*, except the cross-bearer. The same is repeated in the middle of the church and at the sanctuary when the second and third candles are lit with the new fire. This is nothing but the fire worship of the ancient heathen worshippers of the sun.

The cardinal then goes to the large paschal candle and inserts a few grains of incense into it, and lights it from the triple candle and blesses it. The lamps before the altar are now lighted. All kneel before the paschal candle, as they did before the new fire. Sun worship! Revived fire worship! Paganism!

#### THE BLESSING OF THE FONT OF WATER.

When the procession was formed to march to the Baptistry, we had a race to get a good position from which to see the drama. At the head of the procession was borne the paschal candle. The cardinal began the performance by singing what Oakeley calls "that wonderful preface in which the great doctrine of regeneration in baptism is copiously illustrated." Papists are made or manufactured by water, oil and priest's spittle, and not by conversion from sin by the Holy Ghost, through the blood of our Saviour. All the prelates, etc., stood round a large marble bath. The cardinal, wearing a yellow mitre, immersed the paschal candle three times into it, poured "holy" oil in the form of a cross into it; breathed over it, at the same time moving his head so as to form a cross with his breath. He next exorcised the devil out of the water; and laved the water up, down, to the right, and to the left, in the form of a cross. He then tried in vain to mix the oil and water, and had a lot of trouble to wipe the "holy" oil off his hand and fingers. Cloth after cloth was used, but in vain; the oil would not come off. How grossly superstitious the whole ceremony was.

It had been announced in the papers that Jewish converts were to be baptised after the blessing of the water, but not one was forthcoming. For years it was customary to produce on such occasions two, a man and a woman, but as the same two appeared, or were said to have appeared, year after year as new converts, the whole thing became a laughing-stock. This year there was no Jew, but three infants were produced. There seemed to be not a grain of sincerity in one of the parents, who stood as if conferring a favour on the cardinal and prelates. A few questions were asked and answered. Each child's head was then held over the bath, and with a sort of saucer the cardinal laved water upon it. The ceremony was, however, much abridged; the devil was commanded to leave the children, and the parents went off with the three young manufactured Papists. The procession was then reformed, and entered the church. When they reached the altar, the cardinal and his attendants, "*prostrate at its foot*," remained till the word '*Peccatores*' in the Litanies had been uttered, the other attendants all *kneeling*." The altar was then decked with candles and flowers. The prelates now were robed with the richest vestments of white and gold. The bells were rung, the organ played, the cardinal recited the *gloria*, and the images and pictures in the church were divested of their drapery. So ended another theatrical display, another superstitious ceremony.

#### ORDINATION OF PRIESTS, DEACONS AND MINOR ORDERS.

For five long, weary hours we stood and watched the ordination of fully a hundred priests, deacons, sub-deacons and others. It was most dreary and tiresome. Want of space prevents our detailing this ceremony.

*The First Tonsure.*—Those admitted into the ecclesiastical state are habited in cassock, and carry a surplice on the left arm and a candle in the hand. The bishop cuts off a portion of hair from the head of each candidate in four different places, which is intended to indicate the "renunciation of worldly things;" but how, it will puzzle the cleverest Papist to tell. It is just an old Pagan custom. There are four *Minor Orders*:—1, Ostiary or Porter, conferred by delivering the keys of the church; 2, Lector or Reader, conferred by delivering the Book of Lessons—of course not the Bible; 3, Exorcist, who is to drive out the devil from the possessed, conferred

by delivering the Book of Exorcisms—the pontifical or missal; 4, Acolyte, conferred by handing a candlestick and unlit candle and empty wine cruet.

*The Order of Sub-deacon.*—The candidates were vested in amice—an oblong piece of linen like a grocer's apron—which is placed on the neck and tied round the waist; alb, which is a long white linen dress, and girdle or cord for fastening the alb. These are nowhere mentioned in Scripture, but are well known in ancient Paganism. These sub-deacons carried on their left arms the maniple—a vestment for the arm when performing mass—and tunic or outer vestments and a candle. At the chanting of the Litanies of the saints, they all prostrated themselves on their faces. They assist the deacon at mass, and “wash the sacred linen used in the mass.” The following articles were delivered to them to touch—a chalice and paten or plate, cruets, basin and towel. The cardinal then drew over the head of each the amice previously borne on the neck, and invested them with the maniple and tunic, and gave each the Book of Epistles.

*Order of Deacons.*—The cardinal laid his right hand on each candidate as he knelt, saying, “Receive the Holy Ghost,” etc. He then invested them with the stole—a narrow scarf worn round the neck—and the dalmatic—the outer vestment—which they carried on their left arms. They have now “the official right to touch the holy vessels and linen after the Blessed Sacrament has come into contact with it.”

*Ordination of Priests.*—Fully thirty candidates presented themselves, wearing all the vestments except the outer. On the left arm they carried the chasuble, which is the outer garment of a priest. The cardinal placed both hands on the head of each, and every priest did the same; they came out from the side with both arms stretched out at full length and both hands held flat. In and out among the thirty or forty they went, like dancing dervishes, placing their hands on the head of each. Next the cardinal placed the stole on the neck of each, carrying the two ends over the breast in the form of a cross; next he placed the chasuble on each, but with the hinder part of it so folded as to cover the shoulders only; next he anointed the hands of each as they knelt before him; then his attendants bound the hands of each together at the wrists with a cloth—all being on their knees; next a chalice with water and wine, and a paten with

bread, was presented by the cardinal to each. The mass then proceeds. At the offertory, the newly-ordained priests wash the remains of the "holy" oil from their hands with water and bread crumbs. Each then presents the cardinal with a lighted candle. The cardinal next gives one of them a kiss, and he to the next and so on, until all have been kissed. They then "receive the holy communion," and also "receive a portion of unconsecrated wine after communion as an ablution." They might well try and wash down with intoxicating drink such childish, Pagan, ludicrous and insane antics. But all was not over. After reciting the creed, the cardinal, laying his hands on each kneeling figure,—they moved like waxwork figures,—imparted to them the blasphemous power to forgive sins, and at the same time lowered the hinder part of the chasuble, which had been rolled up. "Each of the priests then placed his joined hands within the hands of the cardinal, and promised their bishop reverence and obedience, and the cardinal gave him in return the kiss of peace." Finally, the cardinal commissioned them to offer the body and blood of the Lord Jesus Christ in sacrifice for the sins of the living and the dead. Not one word did he utter about preaching the everlasting gospel. The whole ceremony was nothing but a species of witchcraft incantation. What a contrast exists between the ordaining by Christ of His twelve apostles and all this superstitious and weary round of ceremonials.\*

#### EASTER SUNDAY IN ROME—HIGH MASS IN ST PETER'S.

On Sabbath, 14th April 1895, we reached St Peter's at 8.45 A.M., and took a place in front of the sanctuary at the tribune. The altar was without any ornaments. A large laundry basket with linen was brought in. Acolytes were dressing the altar, chairs, etc.,

\* The Council of Trent decrees :—"If any one shall say, that in ministers, while they form and give the sacraments, *intention* is not required, at least of doing what the Church does, let him be anathematised" (*Canons of Trent*, page 52. Paris 1832). Now where is the guarantee that this cardinal and assisting priests were at the time in a correct condition of mind as to intention? Bellarmine says :—"No one can be certain with the certainty of faith, that he has a true sacrament, since the sacrament is not formed without the intention of the minister, AND NO ONE CAN SEE THE INTENTION OF ANOTHER" (Tom. i. page 488. Prag. 1721). To the Papist all is doubt and uncertainty. There is no certainty of the validity of any priestly order from the Pope downwards or any act done by them. Where is there any guarantee that this cardinal was validly baptized and ordained? Hence also there is no certainty either as to apostolic succession, absolution or salvation.

with vestments. Two mitres were placed on the altar. A cushion on the altar steps was removed by two acolytes, who were laughing. Preparations for raising the curtain were proceeding, and performers were arriving.

An English lady inquired, "What is the meaning of the fur tippets worn by the canons?"

We answered, "We don't know, unless they have some connection with the Beast of the Revelation!"

The cardinal (Rampolla) arrives with his long scarlet train borne by attendant. There can be no doubt of his connection with the scarlet woman. The canons are vested in white and green copes lined with purple silk. Most of them are of huge size, and form a marked contrast to the lean young students alongside of them.

Several prelates surround the cardinal and began to undress him. Almost every garment had to come off him. Only a long white nightshirt was left on him, called a cassock. Now they dress him again. They throw the apron with hood and bib behind his back, and put a lady's white lace dress on him. The ladies began to smile at one of the princes of the Church being dressed in female attire. A gold cross is next hung from his neck, and a mitre placed on his head. Now he is fully dressed, and the ladies around are greatly amused. But the whole affair appears to be a farce, for they are busy taking everything off him again. Now they dress this would-be lady in white satin vestments. The different garments are brought forward on large trays. A lady remarked, "It must be jolly warm for him!" Being arrayed like a Hindoo idol, he rises and bows to the prelates and priests on both sides of him. Three gorgeously-arrayed prelates are by this time performing at the altar.

As if the undressing and dressing, and undressing and dressing a second time of this puppet were not enough, a priest on the right of the cardinal is making all sorts of gestures with his back to the people. What is he after? Why, he is trying to make the sign of the cross with his big fat body, which is almost bent double—a not very polite attitude.

While mass proceeds, Rampolla sits with his eyes fixed on the ground, and his hands spread out on his knees. Next he is at the altar. His mitre is no sooner off than it is on again. There are 130 performers, in addition to the choir. A book is brought and held before Rampolla, while a vested prelate holds a lighted candle

as if mocking the glorious sun. The choir have been singing a great deal, and hallelujahs are being repeated again and again. A large crowd are gathered by this time, but only a few could see anything. All had to stand, and few could see the performance. We wondered what the Apostles Peter and Paul would have thought had they been asked to go through all the tomfoolery we were witnessing. How they would have declined the invitation with just indignation, and rung out through that building in trumpet tones, that their mission was not to deceive men and women by a pantomimic show, but to preach the everlasting gospel to the perishing world.

The cardinal sits on a throne to the left of the altar, ascended by two steps. Taking off his ring, he washes his hands and then wipes them; the choir meanwhile singing hallelujah. The altar is incensed a second time. A prelate, in removing Rampolla's mitre, knocks off the scarlet skull-cap. We remarked to a lady, "It's not the worship of God by the people, but only a show." She asked, "How has all this originated?" We answered, "From Paganism. If an ancient Pagan rose from the grave and came in here, he would find everything as when he was alive." On the elevation of the wafer and chalice all the performers are on their knees. It was impossible for anyone in the outside crowd to follow suit. The whole affair was a show, and an exalting of wicked priests.

#### EXHIBITION OF THE RELICS.

At the conclusion of high mass a loud bell was rung. The relics were once more exposed for worship. A lot of Papists were upon their knees praying. An Englishman in the midst of the throng exclaimed, "Are we living in the end of the nineteenth century?" We cried out, "No, in the beginning of the first century—this is Paganism." Another said, "Look at these poor creatures upon their knees!"

#### EXHIBITION OF RELICS—S. M. MAGGIORE.

Sta Maria Maggiore. The high altar was crowded with all sorts and sizes of reliquaries—gold, silver and crystal—silver head of a Pope wearing the tiara; another of a woman with a gold ring round it. There were also two silver arms with the hand holding aloft a gold feather; in front of the arm was a glazed aperture containing the relic. Can this be the infamous relic of St

Angelo? Papists tell us that an angel came down on the castle of St Angelo to deliver the city from the plague, and that so great was his haste that when sheathing his sword he cut off a portion of two of the feathers of his wings. Is there really any lie invented in the name of religion by this Church that a Papist won't swallow? If he would allow his common sense to have some say in the matter, he would turn from these impostures in disgust, but the lamentable fact is, that Papists are not allowed, under pain of eternal judgment, to question any of their Church's lying wonders.

In this church they exhibit at Christmas what they say are the boards of the manger where Christ was laid. When they are carried in procession with a canopy of cloth of gold borne above them, banners are waved, tapers flare, incense smokes, Papists drop on their knees in worship of the old rotten rubbish, and the show is over.

#### EXHIBITION OF RELICS—LATERAN.

In St John Lateran, at 4 P.M., an exhibition of relics was made from the balcony at the entrance to the chancel to the right of the altar. Three priests were the showmen. Each relic, in a gold or silver reliquary, was placed on a velvet cushion. One priest read from a book a long description of each relic, while the other two held the articles up to be adored. Twenty-five were shown. Only a very few persons were on their knees. Of all this hideous show, the last was an awful and a ghastly lie, namely, the blood and water which issued from Christ's wounded side. The priests knelt before this "relic." Few persons were present, only fifty or sixty, some of whom being nuns.

An Australian doctor we met in St Peter's in the morning, said he would like to examine the so-called skulls of St Peter and St Paul, and agreed to meet us in the Lateran. He arrived when the relic show was over. "Am I too late?" he asked. "No, not for the heads," we replied; "they have not yet been shown." He got hold of a priest, and asked where they were. He pointed up to the Gothic square building above the baldacchino over the high altar, and said they were there. We tried to make out what was inside the close iron bars about 30 feet above us. With our binocle we made out two large bronze busts—they only needed legs to be the size of men. We told him "the whole thing is a sell. There is no

skull unless it be within these bronze heads, and we can't see through them." Paul is holding out his right hand, and has a sword in the other. Peter is blessing with his thumb and two fore-fingers, and holds the keys. In all likelihood there are only two splinters of some old scoundrel's skull inserted into the plaster casts, which may be enclosed in these two bronze figures, and these are palmed off by Popish priests on credulous Papists as the heads of Saints Peter and Paul! The Papacy professes to have more than one head of each of these two apostles.

#### LARGE EXHIBITION OF RELICS IN S. M. MAGGIORE.

We told the doctor that if he wanted to see relics, then Sta. Maria Maggiore was the place for heads, skulls, feathers from St Michael's wings, etc. We went there. At 4.45 p.m., vespers were begun by the chapter. It consisted of singing, mostly by the choir. They were high up in a gallery, under the organ, where they could hardly stand up. Vespers lasted two hours. The cardinal-archbishop, in gorgeous vestments and mitre, with six prelates in white satin and gold vestments, did hardly anything but put off and on the mitre, and change one mitre for another. It was a concert, with only some slight acting. The audience would number 400. One of the pieces by the choir was like "Ha-ha-ha-ha-ha!" from a laughing chorus. Near where we stood was an old priest, with a brazen pot with charcoal. He fanned it and blew upon it to make it burn. It gave him much trouble, for if it went out how could they burn incense when displaying the old rags and bones, and skulls and angel's feathers! At the end of the sacristan's rod or staff of office was an image, in brass, of the Madonna and Child.

Vespers ended, the cardinal, prelates, canons and priests went in procession to the two chapels, one on each side of the high altar, where they knelt. On their return to the high altar a prelate took hold of the front of the cardinal's grand silvery vestments and his petticoats, other two held out the sides, while a fourth held out the tails, making him look like a fish, the mitre being the fish's head. There was the big belly and sides of the fish, the fins and the tail, and the head with the mouth open! Had a priest of old Dagon appeared on the scene he would have found in this strange "fish" a remarkable imitation of himself. Advanc-

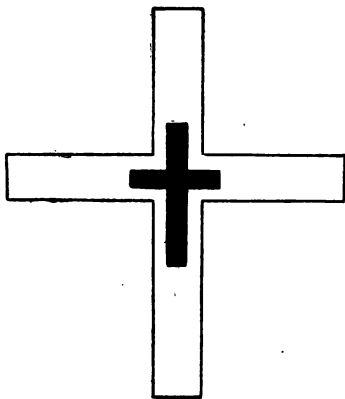
ing in this ludicrous and fishy fashion, the cardinal incensed again and again the altar and the relics.

Then came the relic show. A priest, with a large book before him, read from it the description and value of each relic exhibited in the reliquary, which the cardinal held in his hands. Some accounts were long, as different relics were often contained in the same case or reliquary. This done, the cardinal—four prelates holding out the front, the sides and tail of his robes, which sparkled in the great blaze of lights on the altar—marched round the altar, holding aloft the reliquary to be worshipped, and making the sign of the cross with the same in front of us. The first relic shown was the silver head of a woman, the relics being inside. It was impossible to make out what the priest read, as he intoned it. All we could see of the relics shown—and we were at the front of the crowd—was either a good bit of a bone, or a small patch which might be a fragment of bone, or a bit rag. The most distinct relic was a skull in a square reliquary. About twenty relics were exhibited. Round and round the altar moved the cardinal—we beg pardon, this priest of Dagon—the four prelates keeping his toggerly expanded, so that he might appear as a huge fish—in short, as old Dagon himself, who was half a fish and half a man. Very few of the crowd got down on their knees; they wanted to see the show. Some Papists were kneeling and gazing at the rotting old rags and bones, and praying to them with all their might.

Only a selection of the relics on the altar were shown. The “holy” angelic feathers were passed over in silence (and no wonder) with the rest. Then he came to the last relic to be shown. The cardinal removed his scarlet skull-cap, and bent on his knees in adoration before it. A loud bell began to ring, and continued to do so all the time this relic was carried round. Down went the Papists on their knees. All was excitement. The cardinal, with his silvery, sparkling vestments, the four prelates still tugging at his robes, moved around the altar very slowly, like a huge walking cod, and making the sign of the cross with the precious relic he held in his hands. The case enclosing this article was in the shape of a cross, fully a foot long; and the article itself, which was the object of all this adoration and fuss, turned out to be only a dirty bit of old rotten wood in the form of a cross, said to be part of the very cross upon which Christ hung! Wherever you go in Popish countries, there

will be shown portions of the "true cross." So much so, that were all the pieces put together in the form of a cross, nothing short of a great steam crane would be required to lift it, far less to move it any distance.

Having finished one round of the altar, the cardinal proceeded on a second circuit; but on this journey he lifted the cross on high and let it drop to his thighs, then he raised it and moved it to the right, and lastly to the left. This form of blessing with the sign of the cross he went through a dozen times. We



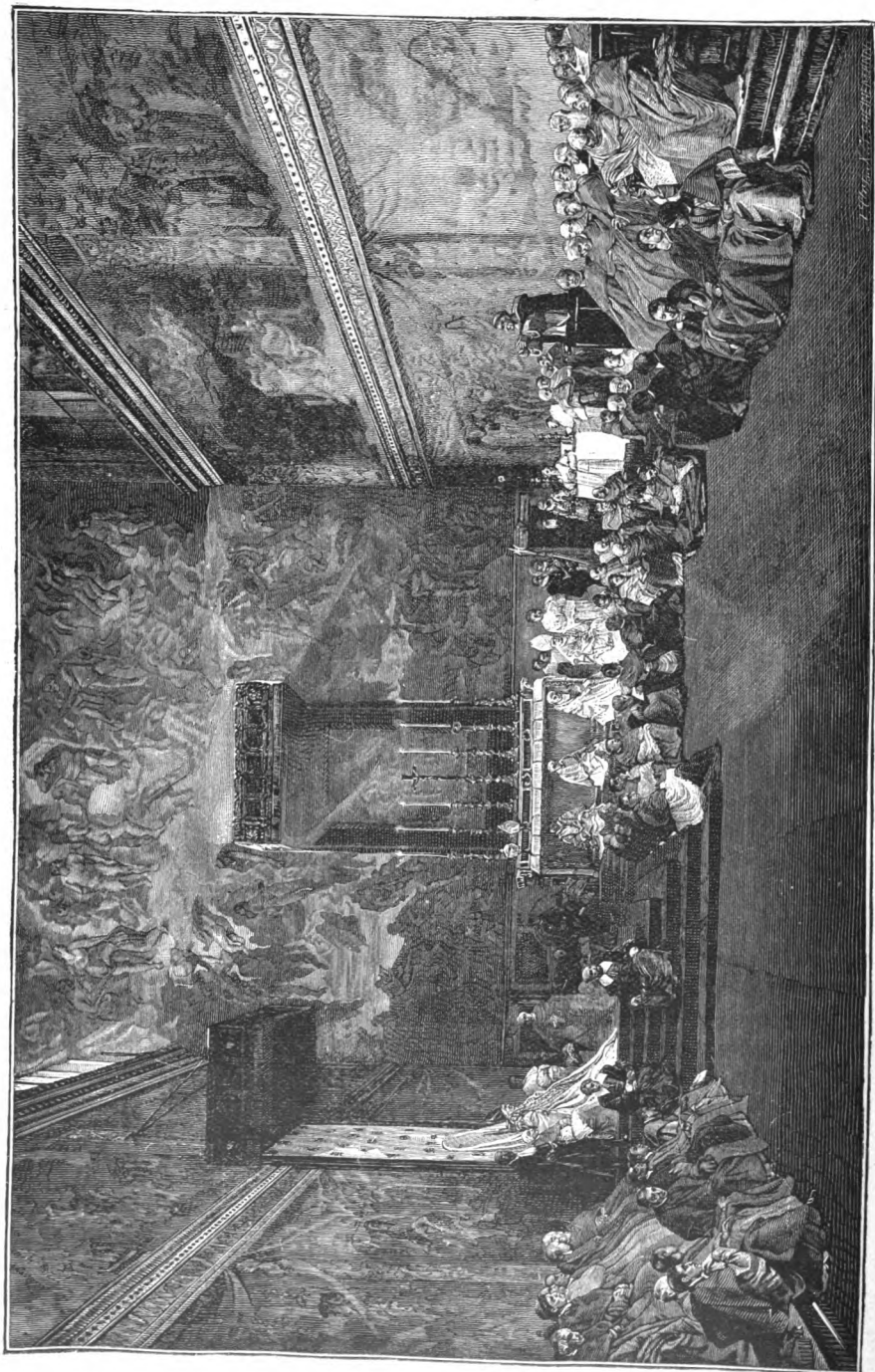
stood at the left side of the altar. He gave our side an extra share of this insane "blessing," repeating it again and again. Just imagine any sane man blessing an audience with a piece of wood. As for the real cross, God cursed it (Deut. xxi. 23; Gal. iii. 13), and how then can any man, with a spark of reason, suppose that with a cursed thing he could bless man or beast? Besides, it is God alone who can bless.

All priestly blessings are only Pagan incantations. This blasphemous and idolatrous show was closed by the cardinal again falling on his knees before this cross. All then formed into procession and marched to the sacristy. Shortly thereafter a priest came out, carrying in his arms a thurible, some cloths, two mitres, and other things, all huddled together as of little consequence. The same thing is seen at the close of a circus performance and when a street magician has finished his antics.

It was a melancholy exhibition. How it grieved one to see such superstition and blasphemy. It was no ignorant monk or credulous priest who was setting such an example of gross idolatry—worshipping a lot of old rags and bones—but a cardinal, one of the learned princes of the Church of Rome.

THE SISTINE CHAPEL—VATICAN.

Monday, 15th April 1895.—To-day we paid another visit to the



INTERIOR OF THE SISTINE CHAPEL.

Sistine Chapel. It is far from being large, being only 133 feet long and 45 feet wide; it is extremely plain, and without architectural adornment. The walls are covered with frescoes, and so is the ceiling, which is of great height. The light is feeble. When you enter, there is a large space which is partitioned off from the chapel. It is here where the privileged ones are allowed to stand huddled together when the Pope says or attends mass, and takes part in festivals and functions. Several feet from the floor a white marble partition rises, upon the top of which is a very large iron grill—reminding one of the iron gratings of jail windows—and through this the Pope's performance is watched. There are no seats. All have to crane their necks to see—the front ranks having the advantage. There can be no devotion except for those well-acquainted with the various performances, and these are few. All is in Latin, and there is great sameness in the singing. Sometimes the audience grows tired and begin to leave. The view of the interior on the previous page shows the Pope on his throne with his cardinals and prelates ranged round the chapel. On entering this chapel the long red train of each is supported by two priests. A monk is preaching, but preaching is little encouraged by the Papacy. The utter want of devotion, the gossiping, the restlessness and listlessness displayed by nearly every cardinal, two of whom appear to be sound asleep, is no exaggeration. Visit any church in Rome, and the same restlessness and indifference, and utter want of reverence and devotion on the part of the ecclesiastics are apparent. And it cannot be otherwise, as everything is stereotyped, mechanical, lifeless and heartless. The wonder is that one of them remains awake or pays the slightest heed to the senseless mockery, tomfoolery and blasphemy which the Papacy calls worship. Were it not for the risings, sittings, kneelings, the marchings in procession and the singing, many would spend the time during which mass is performed in "the land of nod."

You enter the chapel proper by a large door from the ante-chapel. To the right is the tribune, half grated with trellis-work, for the choristers. It will not hold more than fifteen or twenty. At the end is a very simple altar of marble, with six large candles and a crucifix in the centre. It is approached by four steps to the platform, and then three steps up to the altar. The altars set up in the churches of St Cuthbert, Edinburgh; High, Barony, Govan, etc.,

Glasgow; East Church, Aberdeen, etc., and those in the English Ritualistic Churches are far more Popish than the Pope's altar in the Sistine Chapel, upon which we placed our old hat, which bore the marks of the stones and clods the Pope's Irish Papists aimed at our head, at our conventicles, during the preceding summer throughout Scotland. On the right of the altar is a large platform approached by six steps. It is here where the Pope sits in state on his throne. The Pope's chair was there without any of its coverings and trappings, and of course we sat on it and imagined the scene when the old sinner—who blasphemously calls himself the vicar of the Lord Jesus Christ, and who is declared to be infallible and little short of God Almighty Himself, and whom the Bible calls "the man of Sin," and "anti-Christ"—looked around him. We thought on the monsters of bloody cruelty who had sat on that spot, and on all the blasphemous performances which had been acted there, and we prayed the Lord Jesus Christ to come quickly, and destroy this monstrous system of intolerance and iniquity, which has rightly been described as the "Masterpiece of Satan."

#### FRESCO OF THE LAST JUDGMENT PAGAN AND IMMORAL.

This fresco, 64 feet in breadth, covers the end wall opposite the entrance. Michael Angelo spent eight years in painting it. In order to encourage him in his task, the Pope went in person to his house, accompanied by ten cardinals—"an honour," says Lanzi, "unparalleled in the annals of art." The fresco is grossly immoral, as nearly every one of the hundreds of figures are naked. It is Pagan to the core in its conception. Above, in the arches of the vault, are angels with the cross and pillar, at which the Papists say Christ was scourged. In the upper part of the picture is a representation of Christ, seated not as the loving Saviour of the Bible, but stern, fierce and implacable, like a heartless, feelingless, tyrant. He seems from his look to hate the saints around him, and has raised his right arm against them. Mary is seated at his right hand, and is looking with pity and love on those who are ascending through the cloud. On the right of Christ are the saints and patriarchs, a most unhappy-looking lot. On the other side are the martyrs, with the symbols of their suffering. St Catherine has her wheel; St Bartholomew has his skin in his hand—this is horrible; St Lawrence has the gridiron; St Sebastian has

the arrows ; and, of course, St Peter has the keys. Below are a group of angels with the Books of Judgment, sounding the last trumpet. Lower down are the damned, who are being dragged by devils into hell. To show that the whole thing is heathenish, Charon is ferrying a group across the Pagan Styx, and is striking down the rebellious and emptying his boat with his oar. Close by is the entrance to hell, and demons dragging souls into it. On the opposite side are the blessed rising from their graves. When this fresco was completed in 1541, such was the outcry against it, that Pope Paul professed to be displeased with the nudity of the figures, and wished the whole destroyed. Michael Angelo replied, "Tell the Pope that this is but a small affair, and easily to be remedied ; *let him reform the world, and the pictures will reform themselves.*" The Pope, however, caused breeches to be put on the most prominent figures. As Messer Biagio, the master of ceremonies, first suggested the indelicacy of the figures to the Pope, the artist introduced him in the right angle of the picture, standing in hell as Midas, with ass's ears, and his body surrounded by a serpent. He went to the Pope in great trouble, and asked him to get it removed. The Pope declared it to be impossible, for though he had the power to release from purgatory, he had none over hell. In the last century, Clement XII. got drawers and petticoats put on some more of the naked figures, but so many are left in the state of nature, and the most abominable have never been touched, that it is just as immoral and heathenish as when finished three and a half centuries ago.

#### THE FRESCOES CONDEMN POPERY.

Several of the frescoes on the walls emphatically expose and condemn Popish superstition and idolatry. Within the entrance to the right, high up, is *The Last Supper*, by Roselli. The table is semi-circular, the apostles sit round it and two attendants stand apart at either end, while Christ sits on a stool alone in front, with a chalice before him ; a cat and dog behind him are playing, and a large tray contains two kettles and a plate ; outside of it are two flagons. What a contrast with the mass. Here is one of the strongest arguments against the Popish altars, vestments, posturings and antics. Everything here is so simple and natural. This fresco protests most loudly against the idolatrous and Popish mass.

Opposite is *St Michael contending for the body of Moses*, by

### 300 *Sistine Chapel—St Bartholomew Massacre*

Salviati. Moses is represented as lying dead, with his hands crossed on his breast. A lot of fierce devils are around him. Michael, with a spear, and another angel with a drawn sword, are fighting the demons, while angels are in the background bearing away Moses' body to bury it. What a condemnation we have here of Rome's worshipping of images and old stinking rags and bones. If God would not suffer the devil to get Moses' body in order that the Israelites might adore it, and treasure up his flesh and bones as relics—for these were the only uses to which the devil could wish to put Moses' body—why does the Pope not also bury all the so-called relics, and put an end to the most grovelling and disgusting of idolatries?

There is yet another fresco-argument against Popish idolatry. Near the former is a fresco by Rossetti, representing *Moses coming down the Mount*, with the two tables of stone in his hands. The golden calf is seen upon a short pedestal, which stands on the top of a square altar approached by two steps—just a Popish altar. The Israelites are on their knees before it worshipping. The calf stands in the very place of the crucifix on Rome's altars. Moses, in great anger, is casting on the ground the tables of the law. This he does standing at the right of the altar, in the very position occupied by the Pope's throne. Where is the Pope's wrath and indignation at the idolatry of his people? This fresco is a strong condemnation of crosses and images set up on the Pope's altars. Moses is also represented as receiving the law from God in the midst of thunder and lightning. And this law the Papacy tramples under her feet. The second commandment is also expelled from most of her catechisms (see page 12).

#### THE POPES APPROVE OF, AND GLORY OVER, THE MASSACRE OF ST BARTHOLOMEW.

We come now to one of the most damning testimonies proving the Church of Rome to be "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." The *Sala Regia*, which was originally a hall of audience for the ambassadors, serves as an ante hall to the Sistine Chapel, which is entered from it.

#### THE POPE CARRIED BY FOUR WOMEN.

The walls are covered with frescoes. One represents *the Pope carried in a chair by four women*. The "Holy Father—His Holi-

## *Sistine Chapel—St Bartholomew Massacre* 301

ness the Pope," who is forbidden to have a lawful wife, is here seen borne shoulder high by four women. The cardinals come behind him on horseback, while Peter with the keys, and Paul with a sword, appear in the air. Papists will not allow that Peter is about to knock the Pope off the woman-supported chair with the keys, and Paul to threaten him with the sword.

### HENRY IV. ON HIS KNEES BEFORE HILDEBRAND.

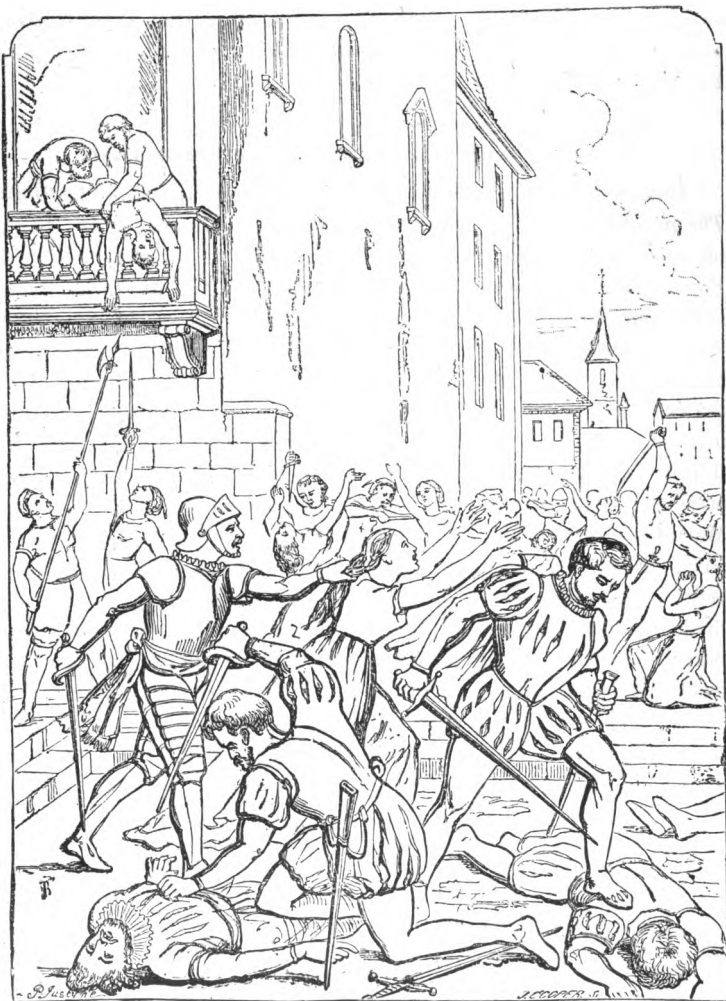
But the most remarkable of these paintings are the following—*The Absolution of the Emperor Henry IV. by Gregory VII.*, in the presence of the Countess Matilda. For a full account of this Popish savage intolerance (see page 115). Henry IV., after being kept four days outside the castle in the depth of winter, is at length admitted by Gregory VII., and prostrate, almost naked, having nothing on his right shoulder and half his back, he kisses the cruel Popish tyrant's big toe! The Pope is in the act of absolving him in the English and Scotch ritualistic fashion, with his thumb and two forefingers. A boy kneels by the side of the king, presenting the sceptre and crown to the Pope. The Countess Matilda stands holding the king's clothes. The Pope is seated on a throne, his cardinals around him, and a statesman stands behind the prostrate king. In face of this painting in the hall, through which the Pope passes to his own chapel, who will dare assert that the Papacy has ever shown the slightest repentance for her merciless tyranny in the past? She celebrates her wicked deeds both in marble, sculpture and in paintings in the very abode of the Pope, and the entrance to his mass chapel! And what she has done she will do again, if she ever regains her lost power.

### THE ST BARTHOLOMEW MASSACRE.

Another most remarkable painting is on the end wall, immediately at the door that opens into the Sistine Chapel. No one entering the Pope's chapel can possibly miss looking at it. It commemorates and glorifies one of the darkest and most Satanic crimes and massacres ever committed by inhuman monsters and devilish men. High up is seen a house. On the balcony outside the window are a number of assassins, some holding up candles, who are throwing the murdered corpse of the great Protestant general,

302 *Sistine Chapel—St Bartholomew Massacre*

Admiral Coligny, to their fellow-murderers below. Underneath are soldiers slaughtering men and women. One holds a torch to



CAEDES COLIGNII ET SOCIORUM EJUS.

The Massacre in Paris.

give the others light. A large number of soldiers are seen with spears and a battering-ram forcing an entrance into a Protestant

house. Right in front, at the foot of the painting, are a large number of men and women heaped together, and being slaughtered with swords, spears and daggers. Some of the murdered are given horrid countenances. It is an awful and bloodcurdling picture. In the far background is a great fire. Torches are carried by many of the murderers. Baedeker's *Italy*, page 251, ed. 1875, says:—"On the window wall, scenes from the Night of St Bartholomew (the inscription STRAGES UGONOTTORUM, etc., which was once under them, has been obliterated)." Rome has obliterated her inscription on the massacre-picture, but she would not obliterate the painting, which has stood there for 300 years. We saw where the title had been effaced. A slight tinge of shame, one might imagine, had mantled her harlot's cheeks, when she got "The Slaughter of the Huguenots" painted out. But that is not the case. She only wished to cheat the ignorant, and for a time, like the ostrich with her head buried in the sand, imagine that the hunters could not find her.

We have in vain searched the whole of Rome and this country for a copy of this painting. On pages 302 and 304 are two pictures which, combined, will give the reader a fair idea of the Papal picture in the Vatican.

Every time the Pope goes to mass he must see this painting. He approves of it, yea, and glories in it, or it would not be tolerated to remain there another hour.

To the right, at the other side of the window, are other paintings connected with the same massacre. Below, three princes and a cardinal are seen seated. King Charles IX., next the cardinal, has his drawn sword held up, as if determined to slay the heretics. Above this are two long processions on their way to a church. One consists of the Pope, cardinals and prelates, marching two and two towards the church. At the right side of the church are a number of kneeling figures, whom the Pope stands blessing. The other procession is made up chiefly of soldiers with halberds, and is making its way to the church. In front is a man with crutches being lifted up.

Here we have the Pope, and his cardinals and prelates, marching in solemn procession to church, to sing the *Te Deum* in thanks to God, for the awful massacre of God's faithful people in France on St Bartholomew's night. If the Papacy does not still approve of the



MASSACRE OF ST BARTHOLOMEW.

murder of the 70,000 or 100,000 Protestants, why does she suffer this painting to remain at the very entrance to the Pope's chapel?

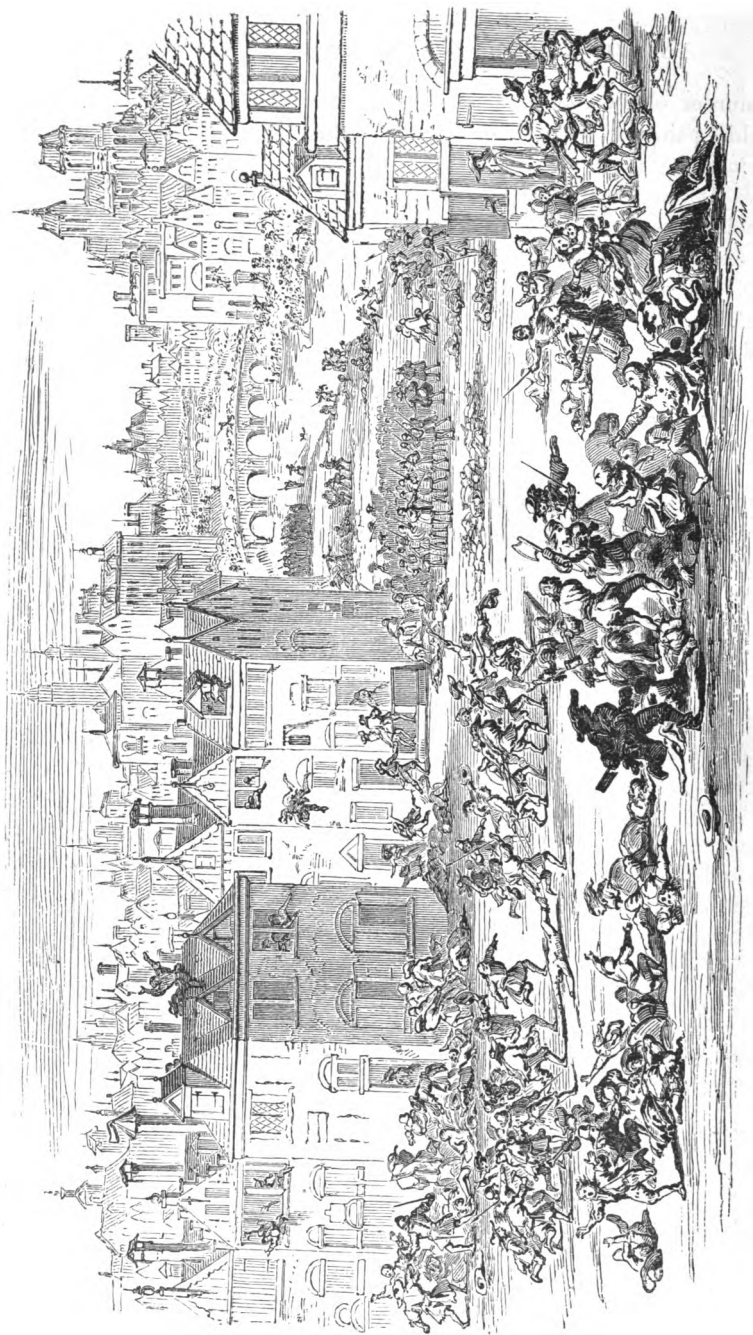
It was Pope Pius V. who instigated Charles IX. of France to this massacre in 1572, and this monster *is actually worshipped, on every 5th May, in all Popish churches.* It was his successor, Gregory XIII., who had these pictures of this dreadful massacre of French Protestants painted by the celebrated Vasari. And it was this same Pope who had a medal struck, with his bust on one side, and on the other an angel with a sword in his right hand, and a cross in his left, in the act of slaying the Huguenots. "*Ugonottorum strages, 1572*"—"The slaughter of the Huguenots, 1572." For many years previous to 1870, the Pope forbade the issuing of copies of these medals from his Mint. But since then, as the mint is in the possession of the king, the Italian Government has no scruples about supplying impressions from the die of Gregory XIII. When in Rome, Pastor J. E. Thomas, of the British and Foreign Bible Society procured eight such copies for us from the Royal Mint. This is a witness against the Papacy that no Papist can answer.

As few authors have dwelt on this glorying in massacre by the Papacy in the very abode of the Pope himself; and as many are being misled with the false charity that desires to take the frozen snake—Popery—into our bosom once more, as its venomous nature is entirely changed, and seeing that much of the history taught in our schools ignores the facts of history which tell against the Papacy, and apologises for that anti-scriptural and cruel system—witness Professor Meiklejohn of St Andrews histories—we submit the following accounts of this dreadful massacre:—

#### THE MASSACRE OF ST BARTHOLOMEW'S DAY.

"Though the Prince de Condé, the brave general of the Protestant army, had been killed in battle, yet the Protestants, with the venerable and pious Admiral de Coligny at their head, had influence enough to obtain a favourable peace in 1570. Coligny, and many noble and distinguished Protestants, were invited to court, with whom the King appeared to be on good terms. A marriage took place between Henry of Navarre, afterwards Henry IV. of France (who before his accession to the throne was the great general and champion of the Protestants) and Margaret de Valois.

"When the heads and chief persons of the Protestant party were thus assembled together, a diabolical plot was concocted for their destruction. Festivity and gaiety proved to be, on this occasion, but the cloak which



THE BARTHOLOMEW MASSACRE AT PARIS IN 1572.

*[From an etching by Luiken.]*

Popish hatred and treachery had put on. Coligny, the admiral, was fired at and wounded, though not mortally, as he passed from the Louvre to his house. Charles IX., who professed to be his friend, and many Roman Catholic nobles, called on him to express their abhorrence of such a deed. The attempt on the life of Coligny was but the commencement of operations.

"On Bartholomew's Night, August 24, 1572, the Cathedral bell of *St Germain l'Auxerrois* tolled, as a signal for the work of destruction to commence,—the horrors of which we shall allow a Romish historian to describe.

"The daylight, which discovered so many crimes, which the darkness of an eternal night ought for ever to have concealed, did not soften their ardour by these objects of pity, but exasperated them more. The populace, and the most dastardly, being warmed by the smell of blood, sixty thousand men, transported with their fury, and armed in different ways, ran about wherever example, vengeance, rage, and the desire of plunder transported them. The air resounded with a horrible tempest of the hisses, blasphemies, and oaths, of the murderers,—of the breaking open of doors and windows,—of the firing of pistols and guns,—of the pitiable cries of the dying,—of the lamentations of the women, whom they dragged by the hair,—of the noise of carts, some loaded with the booty of the houses they pillaged, others with the dead bodies, which they cast into the Seine,—so that, in the confusion, they could not hear each other speak in the streets; or if they distinguished certain words, they were these furious expressions,—'Kill, stab, throw them out of the window.' A dreadful and inevitable death presented itself in every shape. Some were shot on the roofs of houses, others were cast out of the windows. Some were cast into the water, and knocked on the head with blows of iron bars or clubs; some were killed in their beds, some in the garrets, others in cellars; wives in the arms of their husbands,—husbands on the bosoms of their wives; sons at the feet of their fathers. They neither spared the aged, nor women great with child, nor even infants. It is related that a man was seen to stab one of them, who played with the beard of its murderer, and that a troop of little boys dragged another, in its cradle, into the river. The streets were paved with the bodies of the dead or the dying; the gateways were blocked up with them. There were heaps of them in the squares; the small streams were filled with blood, which flowed in fresh torrents into the river. Finally, to sum up in a few words what took place in these three days, —600 houses were repeatedly pillaged, and 4000 persons massacred, with all the confusion and barbarity that can be imagined.' . . . (*Mézeray's Hist. of France*, page 1098, vol. ii. Paris, 1646).

"Such is the awful record of a Romish historian, which is sufficient to make the blood run cold" (Blakeney's *Popery in its Social Aspect*, page 110).

The following account is by Smiles:—

"Meanwhile the day fixed by the Queen-mother for the general massacre of the Huguenots drew near. Between two and three o'clock in the morning of the 24th of August 1572, as the king sat in his chamber with his mother and the Duke of Anjou, the great bell of the church of Saint Germain l'Auxerrois rang to early prayer. It was the arranged

### 308 *Sistine Chapel—St Bartholomew Massacre*

signal for the massacre to begin! Almost immediately after the first pistol-shot was heard. Three hundred of the royal guard, who had been held in readiness during the night, rushed out into the streets, shouting, 'For God and the king.' To distinguish themselves in the darkness they wore a white sash on their left arm, and a white cross in their hats.

"Before leaving the palace, a party of the guard murdered the retinue of the young King of Navarre, then the guests of Charles IX. in the Louvre. They had come in the train of their chief, to be present at the celebration of his marriage with the sister of the King of France. One by one they were called by name from their rooms, marched down unarmed into the quadrangle, where they were hewed down before the very eyes of their royal host. A more perfidious butchery is probably not to be found recorded in history.

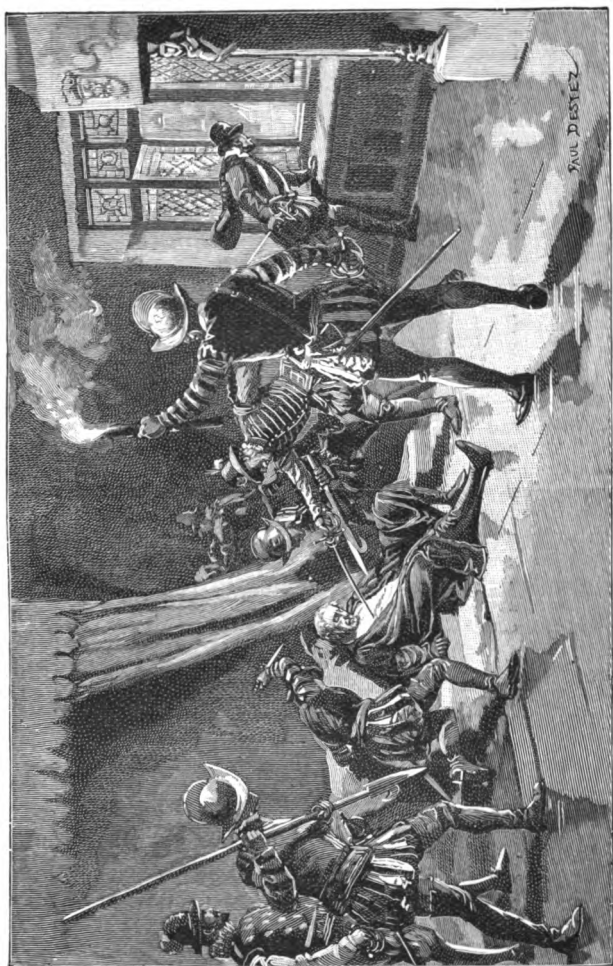
"At the same time, mischief was afoot throughout Paris. Le Charron, provost of the merchants, and Marcel, his ancient colleague, had mustered a large number of desperadoes, to whom respective quarters had been previously assigned, and they now hastened to enter upon their frightful morning's work. The Duke of Guise determined to anticipate all others in the murder of Coligny. Hastening to his hotel, the duke's party burst in the outer door; and the admiral was roused from his slumber by the shots fired at his followers in the courtyard below. He rose from his couch, and though scarce able to stand, fled to an upper chamber. There he was tracked by his assassins, who stabbed him to death as he stood leaning against the wall. His body was then thrown out of the window into the courtyard. The Duke of Guise, who had been waiting impatiently below, hurried up to the corpse, and wiping the blood from the admiral's face said, 'I know him—it is he;' then spurning the body with his foot, he called out to his followers, 'Courage, comrades, we have begun well: now for the rest, the king commands it.' They then rushed out again into the street.

"Firing was now heard in every quarter throughout Paris. The houses of the Huguenots, which had long been marked, were broken into; and men, women and children were sabred or shot down. It was of no use trying to fly. The fugitives were slaughtered in the streets. The king himself seized his arquebus, and securely fired upon his subjects from the windows of the Louvre. For three days the massacre continued. Corpses blocked the doorways; mutilated bodies lay in every lane and passage; and thousands were cast into the Seine, then swollen by the flood. At length, on the fourth day, when the fury of the assassins had become satiated, and the Huguenots were for the most part slain, a dead silence fell upon the streets of Paris.

"These dreadful events at the capital were almost immediately followed by similar deeds all over France. From 1500 to 1800 persons were killed at Lyons; and the dwellers on the Rhone below that city were horrified by the sight of the dead bodies floating down the river. Six hundred were killed at Rouen, and many more at Dieppe and Havre. The numbers killed during the massacre throughout France have been variously estimated. Sully says 70,000 were slain, though other writers estimate the victims at 100,000" (*The Huguenots*, Smiles, pages 69-72).

Dr Lindsay Alexander writes:—

"In Paris this massacre lasted for seven days; and, from the capital,



THE MURDER OF ADMIRAL DE COLIGNY.

### 310 *Sistine Chapel—St Bartholomew Massacre*

it spread into the provinces, where for nearly two months the sword of the persecutor continued to be bathed in the blood of the doomed Huguenots. According to the calculation of the moderate Ranke, the number slain on this occasion was 50,000. The tidings of this bloody sacrifice on the altar of persecution spread consternation through all the Protestant states of Europe; but at Rome they were received with acclamation. The messenger who brought them was liberally rewarded; the Pope, whose 'facile and mild nature,' by-the-bye, is commemorated by Davila, went in grand procession to the church, where high mass was performed and the *Te Deum* sung in celebration of the event; cannons were fired from the walls, to announce the joyful news to the surrounding villages; a cardinal was despatched as legate to France, to thank the French king for what he had done, and to animate him to finish his bloody work; and a medal was struck, bearing on one side the head of the reigning Pope, Gregory XIII., and on the other the angel of destruction striking the Protestants, with this inscription, '*Ugonottorum strages, 1572*' (*Persecuting Spirit of Popery*, W. Lindsay Alexander, D.D.).

The "festival of blood" is thus described by Henry White *Massacre of St Bartholomew* (Murray, 1868):—

"Immediately from every quarter of that ancient city uprose a tumult as of hell. The clanging bells, the clashing doors, the musket shots, the rush of armed men, the shrieks of their victims, and high over all the yells of the mob—fiercer and more pitiless than hungry wolves—made such an uproar that the stoutest hearts shrank appalled, and the sanest appear to have lost their reason. Women unsexed, men wanting everything but the strength of the wild beast, children without a single charm of youth or innocence, crowded the streets where the rising day still struggled with the glare of a thousand torches. They smelt the odour of blood, and thirsting to indulge their passions for once with impunity, committed horrors that have become the marvel of history" (*Massacre of St Bartholomew*, White, page 423).

Thuanus, the Popish historian, says:—

"An account of the Parisian tumult having arrived, it was received with astonishing joy at Rome. For the letters of the Pope's legate having been read in the Senate of the Cardinals, in which he certified to the Pope that it was done with the king's consent, and by his command, it was instantly resolved that the Pope, with the cardinals, should straightway go to the Church of St Mark, and should solemnly return thanks to the Lord for so great a blessing conferred upon the Roman See and the Christian world; also, that on the Monday following a solemn service should be performed in the Temple of Minerva, and that the Pope and cardinals should assist at it; and thence a jubilee should be published in the whole Christian world. Its causes were declared to be, that they should return thanks to God for the destruction of the enemies of the truth and of the Church in France, etc. In the evening fireworks were discharged at Adrian's Mole, in token of the public rejoicing, fires were kindled everywhere in the streets, and nothing was omitted which

## Sistine Chapel—St Bartholomew Massacre 311

usually took place at all the greatest victories of the Church of Rome. . . . These things being done at Rome, Cardinal Fabius Ursinus was appointed as legate to France; a cross having been solemnly delivered to him, which is the ensign of so honourable an embassy, and he immediately commenced his journey" (Lib. 53, *Thuanus's Hist.* Lon. 1733).

Fleury, another Romish historian, in his *Ecclesiastical History*, says:—

"Gregory XIII., only regarding the good which he thought likely to result from this to the Catholic religion in France, ordered a procession, in which he himself joined, from the church of St Peter's to the church of St Lewis's, to return thanks to God for so happy a result, and to perpetuate the memory of this event, he caused several medals to be struck, wherein he himself is represented on the one side, and on the other side, an angel carrying a cross in one hand and a sword in the other, exterminating the heretics, and more particularly the admiral. In Spain, the same deed was panegyricized in the presence of King Philip II., and they dared to call it *the triumph of the Church Militant*" (page 557, vol. 23, book 173. Nismes. 1780).



PAPAL MEDAL STRUCK ON THE ST BARTHOLOMEW MASSACRE, A.D. 1572.  
PURCHASED AT THE ROMAN MINT 1895.

THUS THE POPE RETURNS THANKS TO GOD FOR THE MASSACRE OF ST BARTHOLOMEW, AND CAUSES A MEDAL TO BE STRUCK OFF TO COMMEMORATE THE DEED !!!

Charles IX. lived little better than a year after the massacre, and once more the heat of persecution was *moderated* for a brief period (Blakeney's *Popery in its Social Aspect*, page 112).

We have seen the world startled by the inhuman and bloody tortures, banishments and murders by the Russian Government, in 1894, of the Protestant Stundists. The number of the victims was very great. Next we have seen the whole world horror-struck at the awful tortures and massacres of the Armenians during 1895 and 1896 by the bloody Turks. More than 100,000 of these Armenian Christians, many of whom loved Christ better than life, have been massacred by these fiends, and twice that number were left by the demon Turks to perish from hunger and



cold during the winter of 1895 and 1896. The public mind has been surfeited by these horrible atrocities.\*

These crimes were tolerated by Lord Rosebery and Lord Salisbury. For generations Great Britain has defended and maintained in power these cut-throat Turks. Our armies have fought for them, our wealth has been lavished on them. And here we have the cursed Turkish Mohammedans' thanks and gratitude. Why have the great Powers of Europe not risen in indignation and demanded that an end should be put to this wholesale slaughter? The answer given is that we as a nation are unable single-handed to step forward against the wishes of the other Powers. That may be so, but our past befriending of the Turkish Government has had something to do with our helpless position now, and we fear that God will not hold our nation altogether guiltless of the blood of these slaughtered scores of thousands.

The Russian Church has had her share of massacring innocent ones. The Mohammedan Church has had her bloody outrages, slaughters and holocausts. And now, it is the turn of the Romish anti-Christ to outdo and excel the cruelties and slaughters of these two limbs of the devil. She is regaining power. Traitors in our Churches are planning and plotting the ruin and overthrow of our Protestantism. Rulers of the State, such as Mr Gladstone and Lord Salisbury, have done and are doing all in their power to bring this land under the tyrannical dominion and power of the Pope of Rome. Indifference, apathy and lukewarmness on the part of the people, have helped on this satanic plot to rob us of our freedom and liberties. If the Papacy ever regains her power, we shall certainly have crimes, outrages and fiendish massacres, if it were possible, far more gruesome and diabolical than those of the Turks against the Armenian Christians. And the nation may be as indifferent and unconcerned about them as it was over the horrors in Russia. We have lavished millions of public money on the spread of Popery, and we are sure to get Popish ingratitude in return.

When the whole truth is revealed, it will be found that the Popish Jesuits at the Vatican have "worked" the persecution against the Armenians because they would not join the great Reunion League of Eastern Churches, recognising a primacy in the supreme Pontiff. As showing that there are strong grounds for

\* See Appendix B.—Turkish Mohammedan Massacres of the Armenians.

### 314 *Vatican Pictures—The Immaculate Conception*

this belief, we give the following from the *Popish Universe* May 2, 1896, which goes to prove, that it is through the Pope that the French have joined hands with the cruel and intolerant Russians, in supporting the Turkish Sultan in his indiscriminate slaughter of the Armenians. The *Universe* declares that, if the Armenians will only become Papists, they will "be saved from extermination." But the Turk has also said if they will only become Mohammedans, they will "be saved from extermination," and therefore these two limbs of bloody anti-Christ have joined hands in these awful, gruesome horrors:—

"The Holy Father has succeeded in carrying out one of the ambitions of his life, effecting a union between the Gregorian and Armenian Catholic communions. Negotiations to that effect have been going on for eighteen months, and confidence is now entertained that the Armenian nation may be saved from extermination. The solicitude of Leo XIII. is recognised as quite fatherly by the Gregorian hierarchy, and has made the deepest impression on the unfortunate people. The Mekhitarist monks have assiduously endeavoured to induce Mgr. Izmirlian to make his submission to the Holy See. In his anxiety to secure the protection of the French Government, the Pope has readily acceded to the advice of two French cardinals to make concessions to the Gregorians in regard to their Oriental rites. Father Leo Alishan, Vicar-General of San Lazzaro, strongly favours administrative autonomy in ecclesiastical affairs and primitive discipline, and has been useful in safeguarding them by the terms of the compact of union. Mgr. Izmirlian will remain Patriarch, and, if rumour is correct, will be created a cardinal. Archbishop Azarian will retire to Rome. The decision is shortly expected to be formally announced, as forced conversions to Islamism on the cherished plan of the Prophet are increasing among the weaker Gregorians, who should now perceive at length that they have nothing to learn from England or the United States" (*Universe*, May 2, 1896).

#### WORSHIP OF MARY—THE IMMACULATE CONCEPTION.

##### THE VATICAN GALLERY OF PICTURES.

Here we have Mariolatry in all its profanity, hideousness and blasphemy. It is shown under the immediate patronage and authority of the Pope.

One large painting shows Pius IX. in great state reading from a book, and proclaiming *the Immaculate Conception*, i.e., that Mary was born like Christ, without sin. A man in Stuart tartan stands near the Pope. Who is he? Mary in her lifetime confessed that she was born in sin—"And my spirit hath rejoiced in God my Saviour." If she had been without sin she would not have needed a saviour. Besides, if she was born immaculate, so must her mother, grandmother, great-grandmother, etc.

Another large painting depicts the *Declaration of the Immaculate Conception*. The Pope, surrounded by a large number of prelates in superb vestments, with a small book in his left hand, and pointing upwards with his right hand, declares Mary to have been immaculate. Above are three thrones. Mary sits with a great halo round her head, with God the Father as an old man on her right, and God the Son as a young man on her left. Both have very small halos. She is the greatest of the three, and is blessing with outstretched hands. A dove is descending upon her. To the left, among kings, etc., is a naked woman with a few leaves about her; a man who is also naked has her within his open arms. Below them is an angel with a sword driving the devil downwards.

Near this picture is another painting showing *Mary standing on a pedestal*. A monk and nun are worshipping the image. Prelates, monks, etc., are pointing to the idol.

Another painting shows Mary on a throne, and the old and young all worshipping her.

#### THE POPE EXALTED ABOVE ALL THAT IS CALLED GOD.

On the end wall of the hall is a large picture of the Pope on his throne, WHICH IS PLACED ABOVE THE ALTAR. He is kneeling and incensing a picture of Mary, who is crowned, and is surrounded by angels. The Pope's attendant in black holds the back of his chasuble. A prelate kneels, while other four stand. Many prelates are lower down, and a mother is pointing her child upwards towards Mary.

#### TRIUMPH OF PAGANISM OVER POPISH CHRISTIANITY.

On the roof there is a large fresco of what is falsely called, "The Triumph of Christianity over Paganism." In front of a doorway leading into a marble hall stands a pedestal with a large crucifix—a cross and a man on it. In front lies a marble image of Mercury, all broken in pieces. The head, feet and hands are all broken off from the trunk. The Pagan idol is knocked into bits, while the devil has contrived to get another Pagan idol, namely, the accursed cross, with a man nailed to it, set up in its stead. It therefore is the triumph of one form of Paganism over another form of the same idolatry, and instead of being the triumph of Christianity over Paganism, it is the triumph of Paganism over the simple Gospel of Christ, which denounces all idolatry.

## LUDICROUS PICTURES IN THE VATICAN.

In the palace of the Vatican, where the Pope lives, in the gallery of maps, are the following extraordinary frescoes:—1. St Agatha, with her veil, stays the torrent of flaming lava coming from Mount Etna. 2. Angels flying through the air with the House of Loreto, with the image looking out of the window. 3. St Francis sails some hundred miles with only his monkish cloak and staff as a boat. 4. St Anthony preaching to fishes. 5. St Laberius, wherever he goes, causes little black devils with horns, hoofs and tails to scramble out of the window. 6. St Francis receiving the stigmata. Christ sends rays of light to the side, hands and feet of the monk, leaving the marks of the nails and spear. He is made to suffer equally with Christ. These awful impostures are all certified as true by an inscription on each.

## PRIESTS ANGLING WITH FISHING RODS.

Sta Maria Maggiore. The chapter at vespers. About three dozen onlookers, chiefly tourists. There was no worship, only a performance. This is the so-called daily service our perjured Ritualists wish to restore. In Rome we hardly saw one Italian pay the slightest heed to the service. Again and again we saw it going on morning and afternoon in St Peter's, and not a soul even looking on. It was considered just a sort of peacock or jackdaw performance, and a prodigious waste of time. The tea, sugar, and old clothes' pensioners, who attend the so-called daily services in St Giles' and St Cuthbert's Churches, Edinburgh; Barony and Govan Churches, Glasgow; and "Holy" Cooper's Church, Aberdeen, would be better employed if they would stay at home darning or knitting stockings.

We were surprised to find all the confessional boxes turned into fishing tackle depôts, as they had *long fishing rods*, about 10 feet in length, hanging out from the centre compartment, where the priest sits. Four priests were seated in so many confessionals, and others were walking to and fro before their boxes on the look-out for dupes. When a poor woman came up to one of these, she fell on her knees before him. He then got hold of the long fishing rod and patted her on the head with it. She then rose up, well pleased, and went on her way without going into the priestly spider-den to be

more corrupted than she was. The rods proclaimed that the priests were angling for silly women. As the Cardinal Penitentiary, in the same place had remitted sins wholesale with a fishing rod, these priests apparently thought such a rod would be a good sign to hang outside the confessional.

#### A ROMAN FAIR—FORTUNE TELLING.

At the foot of Via Principe Amedeo was a fair—shows, hobby-horses, lotteries, and fortune-telling, etc. A tall, good-looking damsel, dressed in pink, with a belt round her waist, and a small leather bag at her side, was perched on a chair. She gave out cards for a penny each. She then took them back one by one, telling the fortune of each card-holder. A soldier got a very long discourse, with no end of gesticulation. On the card was a hen, keeping her eyes on which the woman rattled away for ten minutes. Another man wished to hear his fortune read. He got so much of it that he asked her to stop and give his neighbour a dose, but on she went and gave him his pennyworth. An elderly woman a short distance away was trying the same business, but got few customers. They preferred the young one. How like this is to the priests professing to pardon the people their sins.

The performances outside the shows were most silly, and gave one a low opinion of the intelligence of the common people.

#### LOTTERIES.

All over Rome are shops which are used for the sale of lottery tickets. At all hours men, women, and even children, go in to purchase tickets. At night three and four men are in some of them selling tickets. When the Pope was in power the lotteries were managed by the priests, which demoralise, impoverish and ruin multitudes.

#### PAGAN PRIESTS, ALTARS AND NUNS.

*Tuesday, 16th April.*—Visited the *National Museum*. An ancient urn has on it a SACRIFICIAL PAGAN PRIEST, dressed with a cotta with short sleeves; a cloth is tied round the waist, and hanging down behind; his outer robe reaches to his ankles, while under that he has another vestment. Is not this very similar to the attire of the modern Popish priests?

AN ALTAR OF MARBLE, 4 or 5 feet square, with rams' heads at the corners, covered with figures in relief. Not a few of the heathen altars are closely akin to many Popish altars and the altars which are being set up in our Scotch parish churches. The white marble altar, with cross in front, erected in St Cuthbert's Church, Edinburgh, is both Popish and Pagan in its origin. Why should it be suffered to remain because two Ritualistic ministers wish to set up the Popish mass in a Protestant church?

#### MARBLE STATUE OF A HIGH VESTAL VIRGIN.

She has many folds of cloth on her head, and hanging down behind. Her dress is fastened at the neck with a brooch, and a cord is tied round the waist. Her hair is seen. Popish nuns are dressed much in the same fashion; only they hide the hair, bandage up the face like a corpse, and, with the black outer garments, move about like walking coffins with the dead inside.

#### THE POPE ANTI-CHRIST EXALTED ABOVE THE ALTAR.

LATERAN MUSEUM.—In the lobby of that portion called "Museo Profano"—"Pagan Museum,"—there is a figure representing Christ with a cross. The cross belongs, not to Christianity, but to Paganism.

In one of the rooms is a very large painting of Leo XIII. seated on the very THRONE, within which is the so-called chair of St Peter, on the tribune, high above the altar in St Peter's. He is clad in scarlet robes, and is in the attitude of blessing with his thumb and two forefingers. A woman with two bunches of palms in both hands is laying them at his feet. A female, dressed in blue, with a halo of blue, holding a rosary in her right hand, and a long cross with her left, stands on the left. Another, with a lyre, and three with books, stand near her. On the opposite side are other four females. One holds a plan of St Peter's and compasses; another has a mallet and chisels; another has a palette and brush; and in front of the group is one with trumpet and shield, and a bow by her side. These represent the arts and sciences blessed by the Pope only when they honour him.

At the feet of the female in blue is a round brazen caldron, with fire burning within it, and a paper in flames, with HÆRESIIS

in large letters on the top. In her hand is a scroll with "Germaniam sibi adjungit"—"He joins Germany to himself."

Here, then, you have the Pope, seated high up on the tribune of St Peter's (see page 92), above all that is called God or is worshipped, and thus again we see Scripture fulfilled in the Pope proclaiming that he is anti-Christ!

#### CASTLE OF ST ANGELO—THE POPE'S INQUISITION.

On Wednesday, 17th April (11 A.M.), we were conducted over this sad dismal and sanguinary prison of the Popes. Terrible deeds of darkness have been perpetrated in this tower-shaped tomb of the Antonines. It is 987 feet in circumference, and is of sinister appearance. In the Middle Ages it was transformed into a prison and a fortress. How often has the coffin gone in and the executioner come out? What a tale the sepulchral dungeons, the winding stairs could tell. All is dark. Deeds of horror were enacted here. It was in this place that Theodora, a Roman lady, from the year 908, lived and tyrannised over Rome. She "caused several Pontiffs to be deposed, and nominated eight Popes successively." Her daughter, Marozia, was as beautiful, powerful and debased as her mother. She caused the election of Sergius III., Anastasius III., and John X. She afterwards procured the suffocation of the latter. Then she got the pontifical throne for Leo VI., Stephen VIII., and also for her son, John XI. One of her sons destroyed both her and his brother in one of the dungeons. The so-called chair of St Peter was at this time in the hands of licentious women (*Rome, its Churches, etc.*, by Francis Wey, page 46).

Papists assert that, in 590, Gregory the Great walked at the head of a procession to the tomb of St Peter, because of the plague which raged; that when crossing the Tiber he saw the archangel, St Michael, coming from the clouds, who, sheathing his sword with great haste, cut off some of the feathers of his wings, which the lying monks have secured. A colossal image of St Michael crowns the castle.

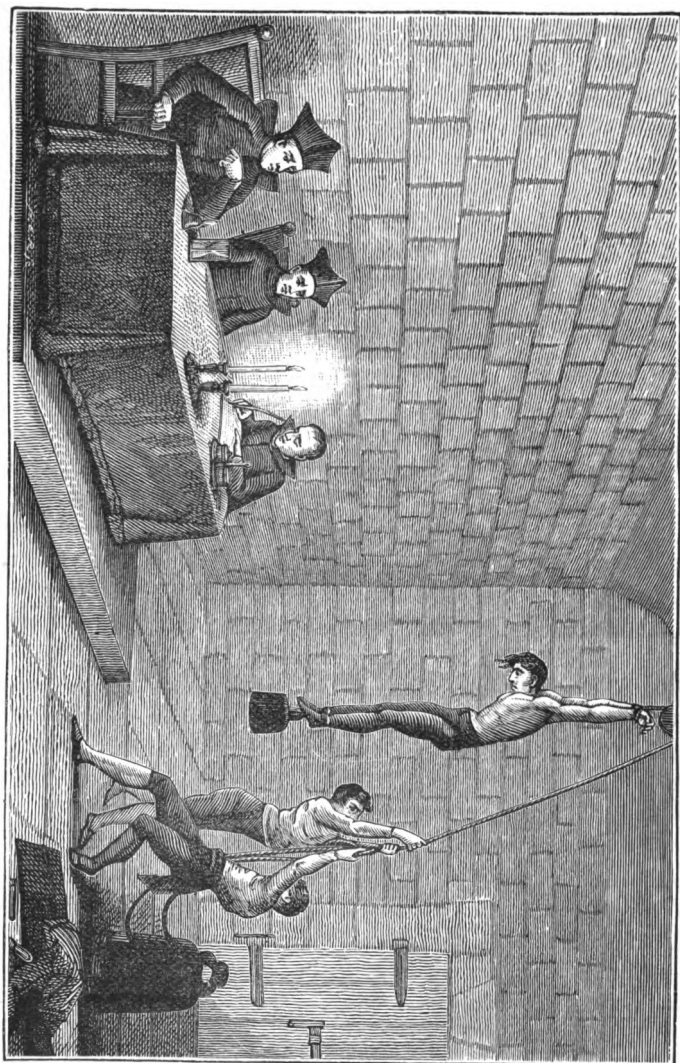
"It is in pleasant rooms, decorated by the school of Raphael, that you must seek the chamber in which, by order of Pius IV., was strangled Cardinal Caraffa, nephew of the previous Pope, the same day on which his brother, the Prince Paliano, had his head cut off." It is called the chamber of justice (*Ibid.*, page 54).

### 320 *Castle of St Angelo—The Pope's Inquisition*

A covered way connects the Vatican with this Inquisition. Alexander VI. completed it about 1500. Along this way came the Pope to preside at the trials or murder of the prisoners.

We passed no fewer than four drawbridges and several strong iron doors. It must have been almost impossible for anyone to escape. The cells of the modern prison have been arranged in upper stories; they are small, obscure rooms, surrounding an oblong court. The guide pointed out the rows of dungeons, with double-grated windows, which were filled with political prisoners five-and-twenty years ago (1870), but most of whom were despatched before the Italian troops entered Rome, the Pope giving out that they had died of dysentery. We were led down into the dungeons of the condemned. No light. No warmth. Perpetual darkness. Down, down we descended, flight after flight of stairs, the guide leading with a torch. At length we reached a dismal cell of solid masonry, only about 3 feet square. There was a small opening in the side of the roof for air, and a square hole in the roof for the supply of food. Another dungeon was below this. We saw the entrance to it; a square hole in the stone floor. It was down there, said the guide, that two cardinals were strangled by order of the Pope, and their bodies buried in the vault below. We entered another dungeon of the same dimensions, with an opening leading down to a lower one.

Ascending the long stairs and threading the winding corridors, we entered the *Court of Justice* where the Pope and cardinals used to sit in judgment. There was the door leading to the Vatican, now built up. This is a large, spacious apartment, with a great fireplace. It was here the prisoners were fastened to the walls and tortured. The walls have all been replastered. High up, near the ceiling, there are fully a dozen long iron bars projecting from the walls. The victims had their arms tied behind their backs and weights attached to their feet. A pulley was fastened to these strong iron bars, and the martyrs were pulled up and let down again with a sudden jerk to within a foot or two of the floor, which dislocated their limbs and caused intense suffering. Up to 1870, men, women, and even children, were flogged by the Papal rulers. After the opening up of the Roman Inquisition in 1848 this great living tomb became the Pope's Inquisition. Thousands of victims have been sacrificed here. Under Pius IX. no pity and no mercy were shown. As we went from dungeon to dungeon, we had abundance of evidence to show how



TORTURE OF THE PULLEY.

awful and dismal imprisonment in this Inquisition must have been.

When in the Pope's bedroom, which he used when he had to flee from the Vatican, our guide snored and laid his head down on his hands in slumber.

One could easily imagine the whole murderous scene when the Pope and his monkish Dominican fiends feasted their proud and Satanic hearts on the foul and horrible murder of those who wished to worship God according to the Bible, or those who fought against the accursed tyranny of the Papacy.

#### THE PAPACY AND THE JEWS.

Until 1870 the Jews were confined in the narrow, dirty parts of Rome, named the Ghetto. "Sufferance is the badge of all their tribe." Shut in by gates at which soldiers were mounted and closed at night. During the great inundations of the Tiber they were not allowed to leave. The meanest Popish beggar thought himself entitled to spurn them from his path, nor dared they to remonstrate. At the beginning of the carnival, a deputation of their oldest members used to kneel bareheaded before the Senator of the Capitol and beg permission for the Jews to reside for the ensuing year in Rome. This boon was granted on the condition that they paid the expenses of the carnival and furnished the prizes. In olden times the Jews had to run the races, while the people derided them as "the Jew dogs." Once a year they were compelled to attend one of the churches at a service intended for their conversion.

Just outside, where the gates of the Ghetto stood, there is a church, on the portal of which, in Hebrew letters, are the words, "I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts" (Isa. lxx. 2). Thus the superstitious and idolatrous blaspheming Popish pot reproves the unbelieving, stiff-necked Jewish kettle.

Rome for ages bitterly persecuted the Jews. In Rome the Jews had a "place of tears"—the Piazza del Pianto—recalling the words of Jeremiah, "I stretch out mine arms and weep. I weep, and mine eyes are filled with water, and there is none to comfort me."

## THE VATICAN LIBRARY.

The Pope's soldiers have doffed their long blue overcoats. They now appear in the fantastic harlequin dress of red, scarlet and purple. One, with fixed bayonet, walks sentry. Other nineteen, waiting their turn, sit by the wall, their rifles being in the rifle stand.

We were conducted through the *Vatican Library*. The painting, the gold and precious stones, sculptures and works of the great masters, make the halls most beautiful, but the embellishment is an enormous waste of money. The books are all shut up in presses along the walls. The wealth of the library consists in the valuable manuscripts and historical documents which it contains.

There is, in white marble, a life-size figure of Leo XIII., seated with chains fastened to his wrists and ankles. But he is a prisoner who has the key inside the door, and his jailors are his prelates and his own soldiers.

A cast in silver of Leonardo da Vinci's "Last Supper" is here also. Papists do not seem to see how great is the contrast between that supper and the mass.

There is a carving in wood of a figure worshipping the crown of thorns, in front of which is a kneeling altar, where the Pope and his prelates kneel and pray.

Next we have, in china, Mary holding a globe in her hand, while the serpent, with an apple in its mouth, is under her feet. She is thus blasphemously put in the place of our Lord and Master, Jesus Christ, of whom alone it was prophesied that he should bruise the serpent's head. In front is a kneeling cushion and rests for the arms, much used. This is sufficient evidence that this also is worshipped by the Pope.

## THE POPE'S STATE CARRIAGES.

Coming from the Library we saw a door open, and entering, found the place filled with the Pope's carriages. One is very old. Some harness has on it an angel bearing the tiara. There were eleven grand and most gorgeously painted and gilded carriages, only two are plain. A great display of ornaments and harness is hung around. A gold or brass cage is in front of the grandest carriage. No king nor queen could have more costly and superb

carriages. The possessor of such grand carriages is very unlike the humble and lowly Lord Jesus Christ, is he not?

#### THE SYMBOLS OF THE BEAST ON THE POPE'S GRANDEST CARRIAGE.

We were not in the least surprised to find, on minutely examining the Pope's grandest state carriage, that it was adorned in gold on both sides, *including the doors, with beasts—bears and lionesses, with wings and eagles' faces*—facing each other. In spite of themselves the Popes have been made to portray, on their chief carriage, monstrous beasts. And one of the names of anti-Christ is the "Beast." "And I saw a woman sit upon a scarlet-coloured beast"—the very colour of these Beasts!

#### IMAGE WORSHIP—MARY IDOLATRY.

We visited the Church of St Mary of Victories at 6 P.M. It was full chiefly of ladies. The pulpit was embellished with rich gold tapestry. A priest was preaching and urging all to trust in and worship Mary. All the candles on the altar were lit, and the "miraculous" Madonna and Child, high up, were illuminated.

In a side chapel was a large image of Mary and Child. Both had gilt crowns. She was dressed in a beautiful pink satin ball dress, with dark flowers wrought on it. A long light blue veil fell from the head over the shoulders. The Baby also was dressed in pink satin. A lot of women were on their knees before this idol. A number of ladies were discussing, with appreciation, Mary's get up, and how the priests had dressed her.

#### NUN PROSTRATE WITHIN IRON BARS.

On Thursday, 18th April, we visited S. Lorenzo dei Monti, at 10.15 A.M. It is a small church belonging to the nunnery. From the floor to the roof was a strong iron grill. Within this iron cage or prison was a nun prostrate before the altar. She was arrayed in a long grey dress, which was covered by a black upper garment with a long white veil—her train was drawn out very far. There she lay, almost motionless, like a wax figure. Lying in such a posture must have been painful. This was what Papists call the perpetual adoration of the wafer. A priest, seated with a book, was watching her. We pitied the poor creature from the bottom of our heart.

There was this poor bird confined within these black iron bars and left to the mercy of wicked priests, and more wicked nuns. How inhuman to make a theatrical exhibition of such a poor creature, in such a painful attitude, and with such strong iron bars in front of her. Were these to prevent her escaping? If nuns be saints, and are in such love with their dungeons, why are they kept within iron bars, and under lock and key? What end is to be served by a show like this? The church is in an out-of-the-way quarter, and it was by accident we came across it.

#### THE IMAGE THAT SPOKE TO GREGORY THE GREAT.

On the one side of the old Roman Forum is the Church of Sta Maria Liberatrice, with the blasphemous inscription over the doorway, high up, outside, to be seen by all, "*Sancta Maria libera nos a poenis infernis*"—"ST MARY DELIVER US FROM THE TORMENTS OF HELL." No word here of Jesus the Saviour. No, only creature worship. Right opposite is the Church of Saints Cosmo et Damiano, which is said to be the remains of the Pagan temple of Remus. It is circular and very ancient, and very dirty. Not far from the high altar, and in front of it, on the wall, is the never-to-be-missed MONEY-BOX, where barefaced lying, superstition and idolatry are taught and practised. Just over this money-box, inside a dirty, old, broken small picture frame, with glass, is the following thumping lie, printed with the pen, which we copied:—

#### INDULGENZA.

"L'immagine di Maria Santissima, che esiste all' altar maggiore, parlò a S. Gregorio Papa, dicendogli:—Perchè più non mi saluti mentre passando eri solito salutarmi? Il Santo domandò perdono, e concesse a quelli che celebrano in quell' Altare la liberazione dell' anima dal Purgatorio, cioè per quell' anima per la quale si celebra la Messa."

#### INDULGENCE.

"The Image of the most Holy Mary, which stands on the High Altar, spoke to the Holy Pope Gregory, saying to him, 'Why do you no longer salute me in passing with the accustomed salutation?' The Saint asked pardon, and granted to those who celebrate mass at that altar the deliverance of a soul from Purgatory, that is, the special soul for which they celebrate the mass."

This inscription has hung there in the principal part of the church for many years, and with the authority of the Papacy. It makes the astounding statement that the image of the Virgin spoke

to the Pope; that some masses and some altars have power to deliver souls from purgatory (one wonders that no mass has ever been offered here to get Pius IX. out of purgatory, and so end his sufferings), and that the Pope has power to grant such virtue or power to the masses of any altar. Just fancy this particular self-conceited *image* of Mary kicking up a row because its personal vanity was injured. It wanted to be saluted, as other images of Mary were. We defy Papists to produce from Paganism anything half so absurd as this.

We were anxious to see this miraculous image. Was it one of those exquisite works of art to be seen in the museums? We got hold of the sacristan, and asked to be shown this speaking image. He put on a short cotta, and lit two candles on the altar, and drew back a curtain above the altar; down he went on his knees, and worshipped this most holy, miraculous speaking idol. Will the reader believe it, we looked in vain for the image. There was none. There was a dirty, square, flat stone, like part of a pavement, with two shallow indentations in it outlined by gold. All the Gregories in creation would be unable to make a decent-looking face out of it. And it's this bit of pavement which Papists bow to and adore, because it is said to have spoken, and in respect of which, a Pope conferred upon those offering mass there, such power that every mass offered at the altar lugs a soul out of the fires and ice of purgatory. If the priests believed this, why are they not offering masses upon it all day and all night? And will they offer such soul-delivering masses free of charge? Masses cease to be offered after noon, but the Pope could give the necessary permission. This is truly a barefaced fraud! How these poor ignorant Papists are befooled, how they are kept from coming to Christ Himself, the one and only Saviour, for salvation and the peace and rest which He waits to bestow on all weary, burdened ones who come to Him believing.

#### SUPERSTITIOUS INSCRIPTIONS IN ST PETER'S.

St Peter's Church is the model or symbol of the Popish Church. Here the absurd Popish legends receive Papal approval. One legend tells how the Empress Helena found three crosses after digging on Calvary. Perplexed as to which was Christ's, a dead body was brought and laid on each; two had no effect on it, but

the moment it touched the third, the corpse sprang up into life, and that was declared to be the true cross upon which Christ hung. Papists say also that Helena sent a portion of this cross as a precious relic to Rome, which is called "Saint Cross," and worshipped. A marble image of Helena stands under the great dome. She holds the cross in one hand, and the nails in the other. The following translation of the inscription is a formal adoption by the Papacy of the above absurd legend:—"The piece of the cross which the Empress Helena brought from Calvary to the City, Urban VIII., Chief Pontiff, placed here in the Vatican receptacle, adding an altar and a statue."

The long-exploded fiction of the picture of our Lord on the veil of Sta Veronica, a person who never existed, is formally adopted by the Papacy. The lying legend had its origin in a ludicrous mistake; the words "*Ver icon*"—"a true image" having been taken to be the name of a woman. The second inscription adopting this ludicrous legend, already referred to in these pages, is as follows:—

"That the majesty of the place might guard becomingly Veronica's likeness of the Saviour, impressed by his sweat, Urban VIII., Chief Pontiff, built and adorned the shrine."

In the crypt of St Peter's is a picture of Mary, said to possess virtue and miraculous power. If one image speaks, another sheds blood, another winks, another comes out of its frame and walks; it manifestly possesses a power not possessed by others not so gifted. The virtue and divinity reside in the idol, and it is clearly therefore these particular images themselves which Papists worship. The inscription is as follows:—

"This picture of the Most Holy Virgin Mary, which stood between the pillars of the porch of the ancient Basilica, having been struck by an impious hand, *poured forth blood—sanguinem fudit*—on the stone, which is now protected by a grating."

The picture has a mark under the left eye. On one side is a large stone; on the other are two small stones. All three are covered with a strong iron grating to preserve them, as on them the blood of this miraculous picture is said to have fallen. These inscriptions tell their own story. They are not the opinions of private persons, but of the whole Papacy. Papists prefer to bow before, pray to, and make votive offerings to these miraculous images alone, and pass by the other pictures and idols, and therefore, let the

Jesuitical Papists say what they may, the indisputable fact remains that, like the heathen, Papists believe that a sort of divinity dwells in these special idols and not in the others. They are not regarded as mere ordinary canvas and painting, but as things possessing some mysterious power and divinity, and therefore it is the image itself that Papists worship. Reader, contrast for one moment the sweetness, simplicity and beauty of the Gospel message of salvation in the New Testament Scriptures with the soul-blinding, wonder-working, vulgar and ludicrous methods of the Papacy. Imagine a picture bleeding !

#### THE MADONNA BY ST LUKE.

We saw several pictures of Mary, which Papists say were painted by St Luke. The most important is in the Church of Santa Maria Maggiore, in the Borghese Chapel. The idea that Luke wasted his time painting such daubs is too absurd for any but Papists to believe. The Luke who may have painted them was an artist who is said to have lived between the time of Cimabue and Giotto, *i.e.*, about the year 1300. As Papists, when it suits them, can deny everything which at other times they admit, it is not to be wondered at that they sometimes deny that there are any miraculous images and that the images are worshipped. They might, however, as well deny that there is a Pope in Rome, or that there is a sun in the firmament. The marble tablets affixed to the walls of this church silence all the cavils and lies of the Papists in regard to image worship. Here they are as translated by Hobart Seymour :—

“Paul V., Chief Pontiff, prepared and beautified this decorated place for the venerable picture of the Mother of God, painted according to ancient and certain fame by the hand of St Luke, the evangelist, and he directed it to be exhibited to the faithful *for their worship*.”

“It is added further on in this Inscription,—

“Paul V., extending to all the faithful in Christ, who are truly penitent, and have confessed and received the holy sacrament, and who visit this church *and Sacred Picture itself*, on the last Sunday in January, as well as on any other octave, and who pray there in the manner of the Church, conceded for ever in the Lord by apostolic authority a *plenary indulgence and remission of all their sins*.” The words are ‘*plenarium omnium peccatorum indulgentiam et remissionem apostolica autoritate perpetuo in domino concessit*.’ These words are sufficiently ample, in all conscience. It is added on a second tablet,—

“That the soul shall obtain an indulgence in the manner of the Church, out of the treasury of the Church ; so as that the merits of our Lord Jesus

Christ and of the blessed Virgin Mary and of all the saints, being applied to him, *he may be freed from the punishment of purgatory, we concede and indulge for ever.*"

These authoritative bulls or rescripts of the Pope ought to silence every Papist. The Popes themselves—Clement VIII. and Gregory XVI.—presented gemmed gold crowns to this "holy painting." At the time of the cholera Gregory XVI. carried it in procession to stay the plague. Here is a choice portion for the credulous :—

"The procession perfectly arrested the progress of the pestilence : it was a delightful miracle to behold how the pestilence ceased entirely along the streets through which the picture passed. And before the conclusion of the procession, there was seen upon the terrace of Adrian, then called the Castle of St Angelo, an angel in human form, sheathing a bloody sword within its scabbard ; and at the same time were heard the heavenly spirits, singing in honour of the Holy Virgin" (*Historical Narrative of the "Miraculous Picture," etc., by the Abbé Menghi d'Arville*).

This is gross, unmitigated superstition and idolatry with a vengeance, and with the full blessing of the Pope.

#### THE RELICS IN THE CHURCH OF ST CROSS OF JERUSALEM.

This is one of the great churches or basilicas in Rome, but from its isolated position it is not much visited. We visited it several times and found very few in it. Four frescoes on the roof represent what Papists call "the INVENTION of the cross." The whole thing is a lying invention. 1. Bringing three crosses out of Calvary. 2. Dead body raised by being placed upon the middle cross. 3. Helena supporting, and a priest on his knees worshipping the cross. 4. Grand procession of the cross.

In the chapel in the vault is a crowned image of Mary, with the dead Christ lying by her side. She is shut in with iron bars, with spikes. Above a small iron gate is the inscription, "The celebration of one mass at this altar liberates one soul out of purgatory by the bull of Gregory XIII." Near the altar is an ancient Pagan altar, about 4 feet long, and 2½ feet wide, which shows the Papal altars to be identical with the Pagan altars. At the opposite end is an altar shut in with iron gates ; on the altar stands the figure of a woman with a large cross. On the wall is an inscription "That no woman, under the pain of excommunication, is to enter this chapel, unless on the anniversary day of its dedication, the 20th of March." This edict ought to have been enforced against the female idol upon the altar.

### 330 *Church of St Cross of Jerusalem—Relics*

Getting hold of a monk, we asked him to let us see the relics, but he said he could not as they were all under lock and key. Hobart Seymour saw them, and published the following list :—

“Among the seven great Basilicas of Rome is the high church of Santa Croce di Gerusalemme. Near the tribune or chancel may be observed two lists ; one, being a detail of the indulgencies and other privileges pertaining to such as worshipped in that church ; the other being a catalogue of the relics contained and exhibited in it.

The catalogue is as follows :—

Three pieces of the true cross, deposited by Constantine, and kept in a case of gold and jewels.

The title placed over the cross, with the writing in Hebrew, Greek, and Latin.

One of the most holy nails with which our Lord Jesus Christ was crucified.

Two thorns from the crown of our Lord Jesus Christ.

The finger of St Thomas the apostle, which touched the most holy rib of the risen Lord Jesus Christ.

The transverse beam of the cross of the repentant thief.

One of the pieces of money, supposed to be given for the betrayal of our Lord Jesus Christ.

The bodies of Saints Cæsarius and Anastasius.

The cord by which our Lord Jesus Christ was bound to the cross.

The sponge that was extended to our Lord with gall and vinegar.

A large piece of the coat of our Lord Jesus Christ.

A large piece of the veil and of the hair of the most holy Virgin.

Some of the clothing of St John the Baptist.

Portions of the arms of St Peter and St Paul.

Some of the ashes of St Lawrence the martyr.

A vessel of the balm in which the head of St Vincent was dipped.

Some earth from Mount Calvary, saturated with the precious blood of our Lord Jesus Christ.

A phial full of the precious blood of our Lord Jesus Christ.

A phial full of milk of the most blessed Virgin Mary.

A piece of the sepulchre of our Lord Jesus Christ.

A piece of Mount Calvary.

A piece of the place where Christ was smitten.

A piece of a stone from the place where Christ was born.

A piece of the stone where the angel stood at the annunciation to the most holy Virgin.

A fragment from the house of the most holy Virgin.

A fragment from the house where our Lord was sitting, when He pardoned Mary Magdalene.

A piece of the stone where our Lord sat after having fasted.

A piece of the stone where Christ wrote the words given through Moses on Sinai.

A piece of the spot whence our Lord ascended to heaven.

A piece of the stone of the grave of Lazarus.

A fragment from the place where the cross of our Lord Jesus Christ was found.

A piece of the stone from where repose St Peter and St Paul.

Some of the cotton in which was collected the precious blood of our Lord Jesus Christ.

Some of the manna with which God fed the Israelites in the wilderness.

Some relics of eleven prophets.

A portion of the rod of Aaron that budded.

A part of the head of John the Baptist.

A part of the head of Clement, Pope and martyr.

Some relics of Praxedes, virgin and martyr.

Some of the skin and hair of St Catherine of Sienna.

A tooth of St Peter.

A tooth of St Giordan.

Some bones of St John the Baptist.

Some relics of St Peter and St Paul.

Some bones of Bartholomew the apostle.

Some relics of St James the apostle.

Some bones of the holy Innocents.

A portion of the thigh of St Lawrence.

A portion of the shoulder of Biagius, bishop and martyr.

Some bones of St Fabian, St Sebastian, and *St Thomas, Archbishop of Canterbury.*

Some bones of St Hippolitus, Agapetus, Epiphanius, Dionysius.

Some relics of Saints Cosmo and Damian, martyrs, and of St Urban, Pope.

Some relics of Pope Sixtus.

A knee of St Giordan, martyr.

Some bones of St Nicholas the bishop.

Some relics of Saints Somus, Regulus, Nereus, Ernute, Benedict,

Hilarion.

A stone from the house of St Peter the apostle.

A stone from the place where reposes St Catherine, the virgin and martyr.

Some bones of Mary Magdalene.

Some bones of Saints Petronilla, Anastasia, Potusiana, Agnes, Euphemia.

Some relics of St Elizabeth, queen and widow.

Some relics of Saints Bridget, Galian, Felicite, Catherine and Margaret, the virgins and martyrs.

Some relics of the eleven thousand martyrs.

An hundred and thirty-seven cases of other relics of saints, both male and female, whose names antiquity has not distinguished.

An image of the Pietà, in mosaic, found among the relics in the reliquary which belonged to Pope Gregory.

I copied this list or catalogue of relics, from the place where it was suspended in the Basilica of Santa Croce di Gerusalemme—the Church of the Holy Cross of Jerusalem, between the altar and the choir-chapel. The first five relics were formally exhibited by the Bishop, in a scene which shall be described among the examples of the exhibition of relics. The others were neatly arranged in a large case, divided into numberless small compartments, and placed on the high altar, where all might see them. I examined them as closely as I could. The hundred and thirty-seven cases of unknown relics must prove a most convenient treasure, in case there should be any disposition or temptation to imposture. As fast as the known relics are disposed of, there will be no difficulty in supply-

ing their place, by any one of these, which will soon be known by appending to it a label with some name of a favourite saint like all the others ; and it will serve the purpose as well as the rest" (Seymour's *Pilgrimage to Rome*, p. 329).

#### LAST DAY IN ROME.

Friday, 19th April 1895, was our last day of moving about in Rome. We were to leave it next day. We had wasted no time on mere sight-seeing, being determined to see what Popery is in Rome, alone, and unassisted. If we had had a guide we might have seen more. We have described things simply as we saw them. Whatever was worth noting we jotted down on the spot. We believe exaggeration does no good, but he will be a clever man who is able to exaggerate the superstitions, mummeries, idolatries and blasphemies of Popery. God has been wonderfully kind to us, and we thank Him exceedingly through our Lord and Saviour Jesus Christ.

#### POPISH PROCESSIONS IN ROME PROHIBITED.

The Italian law prohibits all Popish processions in the streets. While we were in Rome the priests, in defiance of the law, got up a procession on a small scale ; but the very next morning they were summoned before the authorities and severely reprimanded, and informed that if they repeated the offence they would be sent to jail.

So mad are Papists upon their idols that they compel everyone, when they have the power, to uncover the head, if they will not bow the knee, when the idols are carried in procession. In defiance of our law, the Papists carry their heathen idols through the streets of London, Manchester, Cardiff, and other places, and they are attempting the same public idolatry in Scotland. Unless such processions are at once put down, Protestants will be compelled ere long to uncover their heads, yes, and to kneel, as the idols are carried past.

In March 1862, a correspondent of the *Times* thus described an incident, which illustrates the intolerance of the priests in Rome, when under the sway of the Pope, towards those who would not honour their wax-doll gods.

"Two American travellers, forgetful of the adage that at Rome one must do as the Romans do, got into a row yesterday for not taking off their hats when a procession issued from a church on the Piazza di Trevi,

carrying the Host with the usual solemnity. As the two gentlemen alluded to rendered themselves rather conspicuous by standing erect and covered amid the kneeling and bareheaded spectators, one of the priests remonstrated with them on the subject, but, finding that they would neither withdraw nor uncover, *he proceeded to knock their hats off*; a scuffle ensued, and the priest rejoined the procession, which, making a round, soon after returned to the same spot. The Americans had resumed their hats and their stand, but the priest, instead of condescending to fisticuffs a second time, sent a couple of gendarmes to remonstrate with the offenders, which they did in their usual brutal style, *inflicting a staggering blow on the breast with the butt end of a musket on one of the travellers, and a compliment of a similar kind to the other.*"



POPIISH INTOLERANCE—KNOCKING OFF THE HAT.

Both the Italians and the French are putting down these idolatrous and intolerant processions; why, then, are they tolerated in this Protestant country, especially when our laws specially prohibit them?

#### VATICAN PRINTING OFFICE.

Pastor John E. Thomas sent a middle-aged Italian, who assists in the Bible depôt, along with us to the Mint to get a few St Bartholomew medals. We took a cab. Instead of the Mint, he took

us to the Pope's printing office at the Vatican. We got into a large apartment filled with racks and cases, and types of very antiquated patterns. There was no order. All was confusion. The place was very badly lighted. Some six sleepy-looking compositors were moving about. There appeared to be little life and no activity. Our companion gave a piece of paper, with the description of the medals we wished, to one of the compositors. While he went to the manager, we had a capital opportunity of looking about us. The contents of the room were as primitive as could anywhere be found, and about 300 years out of date, but, of course, in entire agreement with the mediævalism of the Vatican. If this be all the Pope has to boast of as a printing office, Papists would be wise not to open their lips about it.

Before leaving Rome we sent the following:—

LETTER TO THE MINISTER OF WAR AS TO DIPLOMATIC RELATIONS  
WITH THE VATICAN, AND HOW TO DEAL WITH PAPISTS.

“ROYAL HOTEL, ROME, 20th April 1895.

“DEAR MR CAMPBELL-BANNERMAN,—Kindly pardon me for not acknowledging your letter of the 14th March. I thank you for the trouble you were put to.

“I have called at the British Embassy and upon our Consul, and have got much information as to the present condition of Italy. At the Embassy one of the officials strongly urged that Great Britain should send a representative to the Vatican. The reasons he urged were no reasons at all. He said that Roman Catholics and Ritualistic noblemen coming to Rome practically ignore Her Majesty's representative, as they go first to the Pope, and before leaving Rome they call at the Embassy, as a form, and leave their cards.

“My answer to this was that these Papists showed their loyalty to the Pope before our Queen, and it would be madness for us also to honour the Pope before Her Majesty.

“His strongest reason was that there was no denying that the Papacy was the greatest political power on earth—his spiritual was at the back of the temporal, and therefore, to counteract the mischief he might do, we ought to have the ablest man we can find at the Vatican. If we still refuse to do this, then Canada will certainly be

lost to Britain, as the Roman Catholics will get it united to the United States of America.

"My answer was that for 300 years we have, as a nation, resisted the Papacy, and that successfully, and we would continue to do so, and the people of Great Britain would never again bow before the Pope of Rome.

"He admitted that no Government dared openly to send a representative to the Pope, as the people would never tolerate it.

"I have spent nearly four weeks in Rome. The improvements effected by the Government are very great. The Italian throne refuses to bow to the Pope, and it is strong enough to make the Pope bow to it.

"If, in the providence of God, you should become Prime Minister of this great nation, you will rally the Protestants around you by refusing to bow to the superstitious and tyrannical Papacy.—I remain, yours faithfully,

JACOB PRIMMER.

"The Right Hon. H. Campbell-Bannerman,  
"Minister for War."

#### THE GOULD HOME.

We spent our last evening in Rome with Professor P. Monnetti, Director of the Gould Home, at 18 Via Magenta.

The house is large and commodious. It was gifted by Dr Gould, an American philanthropist, as a home for orphan children. It is not endowed, but is supported by subscriptions sent from Great Britain and America. Professor Monnetti is most affable, kindly and obliging. He is also an earnest Christian. There is accommodation for 60 orphans, but for lack of funds at present they have only 7 girls and 15 boys; total, 22. These are nearly all children of Papists and of Liberals. The Clericals have richly-endowed orphanages, and do all they can to prevent the Protestants getting any of the orphans. We were over the Gould Home and found everything clean and tidy. The Director speaks English very well. The children get instruction at the national school, and their religious education is attended to in the Home. They sang very sweetly several hymns, and it was most interesting to hear them sing in English the hymn—"In the sweet by-and-by." We spoke to them, Professor Monnetti interpreting. Most of the children want either father or mother, and are of all ages and both sexes. On Easter

Monday one of the boys went home to his mother. A priest came to bless a bicycle for his brother for two francs—one and eightpence. The priest ordered them all to get on their knees while he prayed, but the boy sat still. The priest ordered him to his knees, but he refused, and, rising up, removed his cap and sat down on another chair. The priest in a rage again commanded him to kneel, but he would not, and the priest had to go through his witchcraft incantations over the bicycle with the boy sitting and watching him. When he had pocketed the two francs, he said to the mother that she had a rebellious son and he must be a heretic. Next day she came to the Home and said her son had greatly affronted her in refusing to get on his knees in obedience to the priest, and asked if he had not done wrong. The Professor answered, "Not at all. I did not tell him not to kneel to the priest; he did it of his own accord, as he has read in the Bible that it is wrong to do so." "And did he do right?" the mother asked. "Certainly he did." "Then," said she, "I am satisfied," and away she went well pleased.

#### THE EVIL CAUSED BY THE SECTS IN ROME.

Professor Monnetti was strongly impressed with the disastrous effects caused by the rival Churches and sects in Rome. Why do they not unite with one of the two Italian Churches? The Italians are perplexed and confounded with the rivalry and competition of the Churches. Nearly every sect is striving for an existence in Rome. If they really had the cause of Christ at heart, sectarianism would be abolished and multitudes would be brought to Christ. The people are sick of Popery, and when they see Protestants warring among themselves they put us down as no better than the rival monkish orders of the Papacy.

#### ROME'S CONTEMPT FOR THE WAFER-GOD—RAISING THE WIND!

While we were in Rome we heard of the following case of "awful and diabolical sacrilege," which occurred in Venice a few days previous. Near the railway station stands the church of "Santa Maria degli Scalzi," or "Barefooted Friars." On its roof is painted a picture of the fiction of the "Holy House of Loreto" flying through the air

on the back of angels (see 239-251.) Early one morning an officiating priest went to the high altar and opened the little tabernacle or box, where his flour-and-water-gods were stored for use, in order to communicate alone, when, horror of horrors, he found all the round white, soft, tiny bits of batter-gods all gone. Horror-stricken, he rushed off to the monastery and roused the lazy friars. They came tumbling into the church, pell-mell, and finding the god's "lock-up" open and empty, they filled the church with bitter lamentations. This brought some of the Venetians on the scene. The monks then made for the street, when, woe! and horrors! they saw, lying scattered on the pavement, the helpless and contemptible wafer-gods, which had been dragged out of their "cell" and thrown down there. The friars, sobbing and crying, were instantly on their knees and gathered up all the "holy particles." That's how Papists describe their god when it has been vomited up or run off with by a rat or a beetle. Each monk did his part of the comedy or farce to perfection. Word was at once sent to the Patriarch, and by him to the priests of the diocese and to the Pope at Rome.

The friars next rushed into print. In the Papal organ the friars' letter was headed "Diabolical Outrage in Venice," and began: "Agitated, convulsed, trembling, I give you the sad news." Then it gives the facts and concludes, "It is not only we who are afflicted and who suffer anguish by reason of this impious and sacrilegious theft, but all the faithful in Venice, in Italy, and throughout the world, when they hear the diabolical news." The Patriarch also was in a panic. All his joy had fled, etc., etc.

Now "the cat gets out of the bag." Had it been possible, the "Holy Friars" would have charged the "Heretics" with the outrage they had manufactured themselves. But they are so hated and detested themselves all over Italy, and the arm of the law is so strong, that they saw that no one could rise up and persecute the "Heretics," and therefore they determined to utilise it for "raising the wind." It was announced that reparation discourses would be delivered, a procession would be organised, and, here the hoof is seen, St Peter's Pence would be collected and sent to the Pope. But the authorities would tolerate no procession. However, the hat went round for the Pope. The priests showed the faithful what to do. They sent furious letters to the Papal organ. Here are

examples—"In protest and in reparation of the horrible sacrilege, I offer to the august Vicar of Christ, two francs." Only one shilling and eightpence! a very poor protest indeed! "With my heart torn for the sacrilege committed by a devil in human form [a black friar], I offer to the Vicar of Jesus Christ, Leo XIII., Pontifex Maximus, five francs." Only four shillings and twopence—the price of a dinner in Rome! "Deploring the diabolical act committed against the holy sacrament of the altar, three francs." One half-crown! For the first few days little came in. The priests pumped away for a fortnight, and begged for the Pope "1880 francs 65 centimes" = £78, 7s. 2½d. That's how they make the hard-up Pope's pot boil. But like the horse-leech's daughter they went on crying, "Give! Give!"

The police now thought it high time to look after these priestly rogues. They made all sorts of inquiries, sifting the matter to the bottom, with the result that they could find no trace of anyone having gone near the tabernacle that morning. Close by the church is the broad quay of the railway station, where railway men and porters always are. They saw no one enter the church or scatter the Papists' gods on the pavement. No suspicion fell on one of them. But suspicion did fall, and was largely current amongst the people, that the dirty, barefooted, ignorant and cunning friars were themselves responsible for the deed, in order to create a sensation, attract attention, and chiefly to *raise the wind*. The Venetians know the monks and priests too well as being capable of any villainy and trickery to get money. Money and power are what they strive after.

About the same time in several Italian towns similiar "organised outrages" on the Papists' wafer-god took place, as the priests and monks found it a capital way of emptying the pockets of their credulous dupes (see article by Pastor Alex. Robertson, D.D., Venice, in *Bulwark*, May 1895).

#### ABSURDITY AND BLASPHEMY OF IDOLATRY.

Cover Idolatry and superstition with ridicule and sarcasm and you will kill it, for what people laugh at they will not worship. The following, showing the absurdity and blasphemy of Popish idolatry, is taken from the Popish *Catholic Herald* and *Glasgow Observer* :—

"GIVING DETAILS.

"Peter Von Datz, an artist, justly celebrated for his talent and uprightness, was, in 1787, employed in re-beautifying and repairing sundry properties in an old and a very popular church in Belgium. There was no contract for the work, so the artist, without giving particulars, sent in his bill for a certain slump sum; this was considered derogatory to the respect due to the officers of the church, and they at once sent a written command to the artist to furnish them at once with all the details of what they stigmatised as an exorbitant claim; in fact, an imposition. Peter Von Datz, besides being full of talent, was also full of wit and drollery, so he determined to send the treasurer of St Uguldus a full and detailed account of his work, which he did as follows :—

MY ACCOUNT OF DETAILS.

Treasurer of St Uguldus, Dr., to Peter Von Datz, Cr.

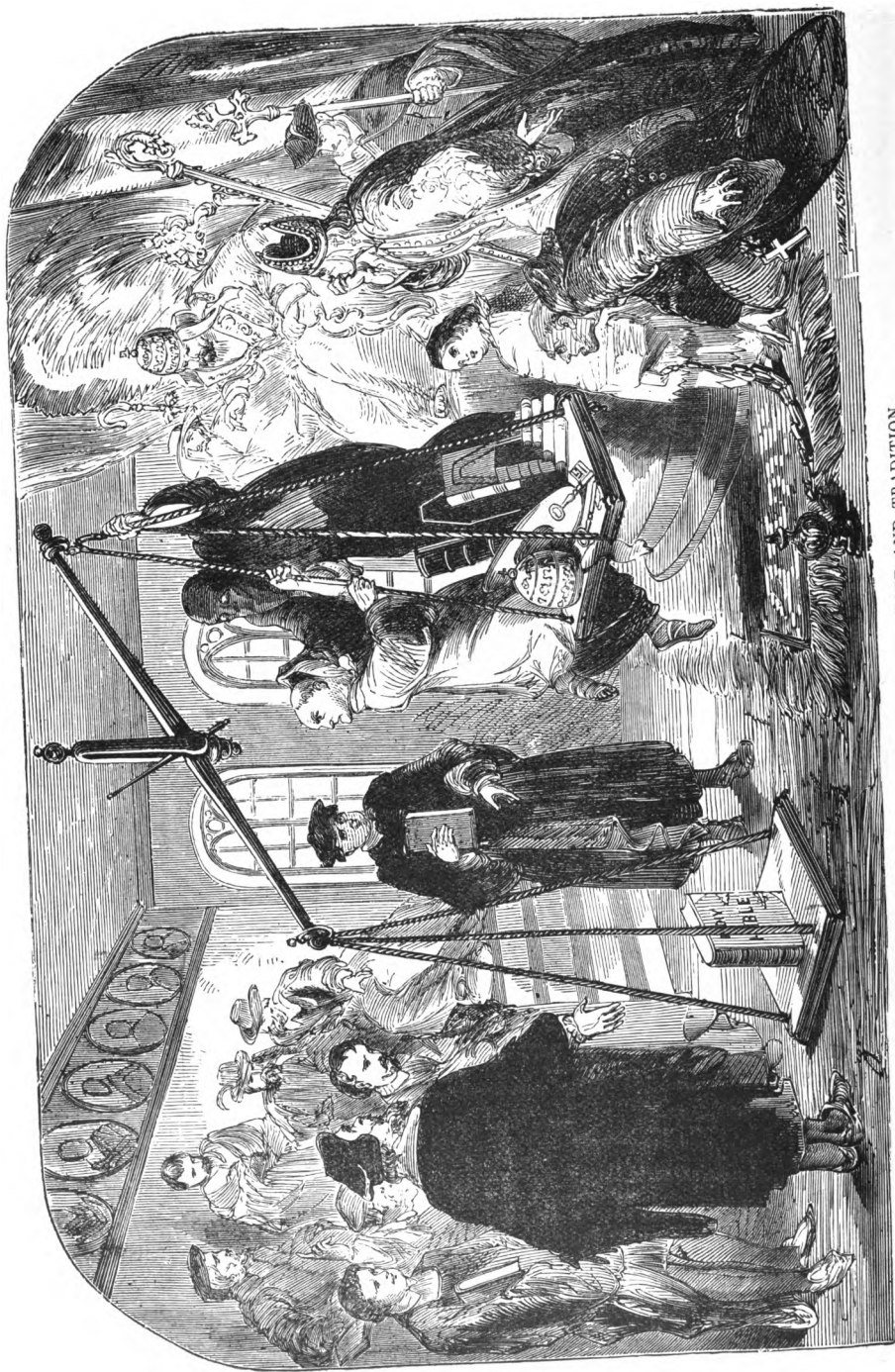
1. I corrected the Ten Commandments,	£1 10 0
2. I embellished Pontius Pilate, and put a ribbon in his bonnet,	0 8 1
3. I put a new tail on the Rooster of St Peter, and mended his comb,	0 12 0
4. Replumed and regilded the left wing of the Guardian Angel,	0 15 0
5. Washed the servant of the High Priest, and put carmine on his cheek,	0 1 0
6. Renewed Heaven, adjusted two Stars, and cleaned the Moon,	1 16 0
7. Reanimated the Flames of Purgatory and re- stored Souls,	6 7 0
8. Revived the Flames of Hell; put a new tail on the Devil; mended his left hoof, and did several jobs for the damned,	1 16 6
	<hr/> £13 5 7 <hr/>

—MISS ELTRYM."

(*Glasgow Observer*, March 21, 1896.)

THE BIBLE WEIGHED AGAINST THE POPE AND TRADITION.

The illustration on the other side is a copy of an old plate in which the essence of Protestantism is emblematically represented. The Reformation was largely aided by short tracts and telling woodcuts. The public mind is easily reached by pictures which speak for themselves. In this one the Bible is in one scale, and outweighs Rome's tradition, books, monk, inquisitor, tiara of the Pope, and his keys, etc. The Pope and his cardinals, prelates, priests and monks are looking on with consternation at their dis-

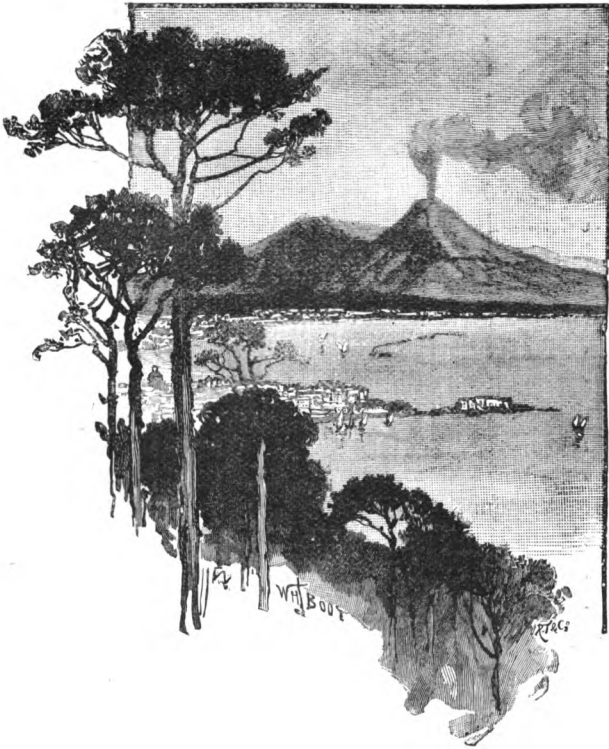


THE BIBLE WEIGHED AGAINST THE POPE AND TRADITION.

comfiture by the Word of God, while the Reformers are full of satisfaction and joy. Here is the whole subject of this book put into a nutshell. The Bible destroys Popery.

## NAPLES.

We left Rome for Naples on Saturday, 20th April 1895, at 8.10 A.M. Morning very wet. Few carriages, and all full. Fancy



NAPLES AND VESUVIUS.

the railway porters who were shunting carriages holding with one hand mammoth green umbrellas over their heads and pushing with the other hand. In the fields are men, busy planting, holding a large umbrella over their heads. On the cabs there are large umbrellas to shelter the drivers. These Italians have so little rain that when it comes they are afraid of it

As we passed through the Campagna we saw little signs of life. Hardly a person to be seen, and the whole country lying waste and uncultivated. We had a good view of the Marcian and Claudian aqueducts, and the Alban and Sabine Hills, so renowned in history. Arriving in Naples at 1.45 p.m., we drove to Parker's Hotel. It is large, commodious and grandly furnished, and the situation is high and commanding.

We had a long drive to the hotel. Such a contrast with Rome. Dirt and filth everywhere. Such labyrinth of narrow, intricate streets. The buildings very high, and many of them tottering and so propped up, to keep them ready for coming down all together, with a tremendous and awful crash, at the slightest shock of the next earthquake. At both extremities of the city large new buildings have been and are being erected. The people are of a much lower and debased type than those in Rome.

#### BEGGARS

Are almost universal. Mr Thomas, of the Bible Society, told us we would see them on horseback in Naples. We were assailed by priests and nuns with small money-boxes; gentlemen, very polite and well-dressed, who begged alms. The very children would come and curtsy before you, take your hand and kiss it, and then hold up a money-box with a picture of Mary and the Child, and asking alms for the nuns, for the sake of the Virgin. So indolent and spiritless are the people, and so fleeced and trampled on by the priests, that from the highest to the lowest they are not ashamed to beg. Not far from the Museum we entered a church which was well stocked with beggars. Some were blind of one eye, others were totally blind; some were limping, while others wanted a leg or arm; some had their faces, while others their heads, bound up with dirty cloths. There they were, with crutches and sticks, covered with rags and dirt, attending mass as a means of incantation before they issued forth to scour the city and neighbourhood for alms. We were amused at a comical sight we witnessed in a church at the corner of Via Roma on the Sabbath. It was nearly one o'clock and the last mass was about finished. One hundred persons were present, half of them women. A young man went round and collected a penny from each occupant of a chair, and next a priest went round for a collection. This was evidently too

much for a cripple, with crutches, who was seated near the altar. As the people were of the better class, he thought he might also try his hand at fleecing them. Up he got and hobbled along each seat with his brown felt hat and begged for money. He got a penny or two. This was scandalous in the eyes of the priest, who thought he alone had a right to relieve the people of their money, so he came in a rage and remonstrated with the cripple. It was all in vain, as the cripple went along the seats, and for fear apparently that a second cripple might be tempted to begin operations, the priest returned to where he left off. However, a priest who was assisting the chief priest at the altar eyed the beggar, and leaving the other priest to perform alone, he pounced on the cripple, seizing him by the collar, and expostulated with him. It was of no use. The unpriestly beggar held the field and continued to go round with the hat. The people were quite indifferent, and looked on as if it were part of the pantomime; no one went to the help of the priests. How miserable and degrading the whole thing is. While the poverty is terrible and the beggary a disgrace to any people, the churches are gorgeously decorated with gold and paint, costly marble idols and superb paintings, the vessels used at mass being, in some instances, of solid gold, and the buildings like palaces or Pagan temples. Why should the people starve, and why should the State be almost bankrupt when in the hands of the priests of anti-Christ are buildings and wealth worth millions? Such a contrast—the rags, squalor and filth of the people, and thousands on the verge of starvation on the one hand, and the costly, be-jewelled, silk and gold vestments of the priests, the dazzling grandeur of their Pagan temples, the well-dressed prelates riding in carriages, and the huge, overfed canons, priests and monks on the other. How long will the nations endure such a monstrous fraud to exist; such a horse-leech to suck the heart-blood of the people; such a cruel and bloodthirsty anti-Christian swindle and tyranny to rule over the souls and bodies of men? But soon this anti-Christ is to be destroyed by the Lord Jesus Christ Himself.

#### THE WAXWORK IDOL TEMPLES.

In Naples everything is of a lower and baser type. Popery is more grovelling, idolatrous, superstitious and tawdry and immoral,

if anything, than it is in Rome itself. In the city of Rome there are multitudes of idols in the churches, mostly of stucco, wood and marble, and a few in wax. But in Naples nearly every church has a number of images in wax and stucco, richly painted and gilded and done up, some in sumptuous dresses, while others have be-draggled tawdry attire, and these are all in glass cases, and give the churches the appearance of waxworks. Most of these idols are life-size. In front of every case is what must surely have suggested the idea of THE-PENNY-IN-THE-SLOT machine. There is a large money-box, with a hole in the top for the money. Every Popish Neapolitan has his and her special idol, and when they worship their Pagan god, they are required to give money, which is grabbed by the priests. Idolaters are not only cheated out of salvation by the Popish priests, but have their pockets rifled by them. They are taught that praying to the different images avails little, unless they give of their scanty money to burn candles in broad daylight, in front of the idols, and to have blasphemous masses offered on the altars dedicated to the various saints.

We will now describe what we saw in the churches of Naples. We found it difficult to get the names of the churches, as in many instances there was no one to ask except the beggars, and they would have demanded payment for giving any information. We shall try and indicate the situations of the churches. In Naples there are upwards of 340 churches, including oratories and religious confraternities.

#### IDOLS OF MARY IN GORGEOUS BALL DRESSES.

After depositing our luggage in the hotel, and getting food, we started to visit the churches. The first we came to is not far from the hotels at the west end of Naples. You ascend a long flight of steps to it. Over the high altar is Mary, with outstretched arms. She is the goddess met with everywhere in Rome and Naples. To the right and left of the altar, in large square glass cases, are life-size, beautifully-coloured stucco figures. On the right, is a large image of the Virgin and Child. She is arrayed in a most expensive green silk ball dress, elaborately embroidered with gold. A white silk veil hangs from the head to her heels, while on her head is a silver crown. The Child in her arms is dressed in tawdry pink muslin, adorned with tinsel. Both hold Popish scapulars in their

hands. No end of money is spent on Mary, but only a few pence on the Saviour. There is a large crescent round the heads of both idols. It is formed of the following words, made of white flowers, "CONSOLATRIX AFFLICTORUM," i.e., "THE COMFORTER OF THE AFFLICTED." This inscription, by the use of the feminine "consolatrix," applies to Mary alone. Not only, therefore, are Papists here guilty of gross blasphemy in thus describing Mary, but they thereby ignore our blessed Saviour, who is the only Comforter of the world's afflicted ones.

Lots of artificial flowers surround this large image. In front of the glass case, a number of candles were burning, showing Popery to be a candle-light superstition. On a steel plate attached is engraved, "Feo. Fasano, per grazia ottenuta, ann. 1879," i.e., "Feo Fasano, for grace or favour received in 1879." This idol is thus a votive offering to Mary, and God is ignored. A young woman, on her knees, was looking into the face of the idol and praying, and others came and did the same thing. Turning to the left, we have a similar life-size image of Mary with the breast torn open, revealing the heart, which has seven daggers thrust into it. The idol is dressed in a most expensive gold-embroidered black brocade, most beautifully done up. Her face expresses great agony, and in her hand she holds a lace handkerchief. There are flowers around her feet, and candles burning in front of the glass case. The Bible reveals to us that Mary was very poor, and that the Lord Jesus Christ was almost penniless. How great would be her indignation if she saw idols of herself thus dressed up, and Pagan Papists on their knees worshipping them. Multitudes of people are starving and in rags, yet Rome dresses her idols in £100 dresses.

#### IMAGES OF CHRIST AND SAINTS.

Close by this image is another of Mary and Child. Next it is a large fresco of the Madonna and Child. Alongside of this is a large glass case containing figures to represent Joseph with the child Jesus asleep on his right arm. A large MONEY-BOX is in front. Adjoining this there is, in a glass case, the upper portion of the body of an old monk holding a heart in his hand. At the opposite side is the assumption of the Virgin. Next it is an image of Christ, naked, with a crimson robe over His shoulders, a crown on His head, a sceptre in His hand, and His hands tied. In the next glass box is a monk, with

book in hand, pronouncing a blessing. To the left of this, in a case, is the child Christ, dressed in dirty embroidered red cloth, with blue embroidered outer garment. He is in the act of blessing with His thumb and two forefingers—which are just like a hen's foot. There is another idol found in nearly all the altars of the churches we visited in Naples—an image of Christ with only a blue cloth round His loins, and a crimson cloth over His shoulders. This Popish wax-work idol temple is not situated among the poor and debased, but in the midst of the finest buildings, and the great hotels. This shows what Popery really is. That it is a gross superstition and idolatry.

#### PURGATORIAL FIRES—A SIGHT OF PURGATORY.

The next church we visited is at the top of the Strada di Roma, facing the Largo del Mercatello. Here are a large number of images. But the most wonderful thing in it is a representation of the charming place called purgatory, and which the Reformers described as "Rome's pickpocket." When we reached the high altar, we found a very dark passage to the right of it. We went in to see what the priests had here. A priest was seated at a table with a book of receipts before him, and pen and ink. What was he there for? We passed him and came to a spot at the back of the altar which was dimly lighted; here was a square glass case, about  $5\frac{1}{2}$  feet in height and 4 feet wide, resting on a stand about 5 feet high. We gazed with wonder at the scene depicted within the case. The dark surroundings were calculated to fill the beholder with fear and awe. Here we had, in stucco, highly painted, a correct representation of purgatory, according to Popish writers and Popish Saints, who declare that they have been there. The lower part is filled with imitation fire, in the form of plenty of red and yellow paint. In the midst of the flames are a number of priests, monks, men and women in excruciating agony. They are writhing in the tormenting flames. Some are deep down, while others are nearly at the top of the flames. They are looking upwards, imploring deliverance. High up is the Madonna seated with the Child in her arms. She is looking down with little concern at the sea of fire, full of men and women burning in the flames. Above and around her is a host of angels. On each side of her are saints and bishops. Just beneath her feet is an angel who has got hold of a woman in a long white dress by the hand, and is pulling her out of the awful flames. This horrible scene is lit up by only

two burning tapers. Lots of people came and looked on, and some of them went to the man at the small counter and purchased masses to relieve souls from this place of torture, receiving a receipt for the money paid. This is how the priests, during the Middle Ages, diddled our forefathers out of their money and their souls. Below is Rome's pictorial description of how masses empty purgatory. On the left is a priest at mass. After consecration, which Rome declares brings Christ from His throne in heaven into the priests'



PURGATORY

hands, the priest holds up the chalice with the blood—we beg pardon, not the blood, but the logwood and whisky called wine—and the little wafers made of flour and water—and pretends to offer Christ again in sacrifice for the sins of the living and the dead. When the elevation takes place, a lamb above—who stands for Christ, the Lamb of God—begins to shed its blood, which is received into a chalice by an angel in waiting, who forthwith hands it to Mary who runs off to purgatory, and after searching for and finding the soul on whose behalf the sixpence, shilling,

half-crown, or more has been paid to the priest for the shedding of Christ's blood, pours it on the sufferer's head, with the result that she begins to ascend out of the flames, and by-and-by goes straight to heaven. These and many such as these lying delusions ought to rouse everyone against the Popish anti-Christ. In the Bible we have no purgatory. There is a heaven and a hell. The Papacy says no one can be sure that he will ever get into heaven except saints and martyrs. Pius IX., they say, is still in this awful place, and each year, on the anniversary of his death, the Pope and his cardinals and prelates all give a hand to lift him out, but no one can say if they have ever been able to move him the hundredth part of an inch, nor how long, whether years or thousands of years, he will be there. What the Papacy calls purgatory the Bible calls hell. The Papacy says that nearly every Papist goes, not to heaven, but to purgatory, therefore, according to the Bible, they must go to hell, "For without are dogs, and sorcerers, and whoremongers, and murderers, and IDOLATERS, and whosoever loveth and maketh a lie" (Rev. xxii. 15). Redemption is complete and finished. Christ paid the penalty of our sins. He died the just for the unjust. "Who His own self bear our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter ii. 24). "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7).

#### WORSHIP OF THE "MIRACULOUS" CRUCIFIX.

On entering the church, in the small chapel to the left, is a large cross with the figure of a dead man, life-size, nailed to it. This crucifix is the chief object of adoration. The dead Christ is covered with red paint for blood. It is very dirty and repulsive. The knees and feet are abominably filthy. Crowds all day long put their dirty hands and rub their dirtier faces on them, and then kiss them. Women and men approach it, then kneel and pray, and lastly kiss the knees and the toes. No one thought of wiping or rubbing them before coming down with their mouths. The dirtiest and foulest, after their osculatory idolatry, were succeeded by the cleanest and fairest—beautiful young ladies, richly dressed—who bent their heads and kissed the foul spots, running the risk of carrying away infectious diseases. How the devil and anti-Christ do degrade their dupes and victims! Some we observed kissed both the

feet and nails most passionately. Others rubbed their brows on the feet and knees, like oxen, and then their right and left temples, and finished up by kissing them. Some would stretch out their arms and touch one knee and then kiss the hand, and then the second knee and kiss the hand, finishing by bowing in prayer, and then retiring. Others went through the disgusting idolatry very rapidly—merely putting their lips to the feet and their hands to the knee. Again and again we saw ladies and gentlemen put their lips and noses where the dirty noses and filthy lips of wretched beggars had been before them. It was like the boyish game "Follow the lead."

#### WAXWORK IDOLS.

Above the high altar is a naked image of Christ, with a red garment on his back and a banner in his hand.

There is, in relief, a copy of the Last Supper, by Leonardo da Vinci. What a protest against the mystery and tomfoolery of the mass!

On the right of the high altar is a large life-size image of Christ. It is black, and has a blue outer garment. It is a "miraculous" idol, and so has no fewer than ten gold rings on its fingers. Just imagine the Lord Jesus Christ wearing even one ring! There are two silver or pewter hearts hung up. Flowers are arranged about the nigger idol, and a lamp burns in front.

On the left is a beautiful idol of Mary, who stands on a half moon, with clouds beneath. A gold crown is on her head. She is life-size. Two men were seated in front of the idol and were supposed to be praying, but they appeared to be in love with this beauty.

At a side altar is a monk with a crucifix in his hand. He is shut up in a case, and so also are images of Mary and her father and mother. Then there is, in another case, an angel clothed in monkish garments. Next we come to a miraculous picture of Mary. The outline of the features is surrounded by silver-embossed paper—the face and heart being prominent. A crown is on her head. At the next altar are images of Mary and Joseph, in two cases.

We next visited, in the Piazza Cavour, a church with a large image of the Madonna and Child over the doorway, with a black background. We entered another church close by. Two priests were kneeling at the altar. The choir was reciting the rosary. The con-

## 350 *Naples—The Cathedral and St Januarius*

gregation consisted of twenty men and two women. All were very poor looking. Not a speck of devotion appeared to be in one of them. Beggars literally held possession of the church. They were outside and inside the door, and to the right and left of one. Not a farthing did we give one of them.

### THE CATHEDRAL AND ST JANUARIUS.

This cathedral is built on the site of two Pagan temples dedicated to Neptune and Apollo. Its numerous columns of granite and ancient marbles were plundered from their ruins. It is dedicated to St Januarius, the story regarding whom, as told by Papists, is that he was a native of Naples and bishop of Beneventum; that in 305, for visiting three martyrs in prison, he was exposed to wild beasts, who refused to touch him; that he was beheaded at Pozzuoli; and that his head and some blood were brought, centuries later, from Pozzuoli to Naples. Butler, the Papist, in his *Lives of the Saints*, says that he preserves the city from destruction. Baronius, the Popish historian, says that when the congealed blood comes near the saint's skull it is so impatient for the resurrection that it refuses to remain in a solid state, but dissolves and bubbles up. Mr Neumann, of Berlin, chemist, and many others have performed this same "miracle" without the priestly jugglery.

When we were going round this large Pagan temple, examining the idols, confessional boxes and altars, a sacristan came up and asked if we wished to see the vault and chapel where St Januarius lay. We inquired, "Have you any relics to show?" He answered, "Yes." We descended a long flight of stairs at the right side of the great high altar. At the foot we found ourselves in a small chapel. A large bronze sarcophagus underneath the altar was said to contain the bones of this saint, who may never have had any existence. The sacristan showed us, in a small glass vessel, the bones all strung together of one of St Januarius's fingers. Seeing they have rifled the tomb of the saint's head, and the bones of one of his fingers, does anyone believe that, if any other of his bones or other remains were left in the tomb, that the money-grasping priests would suffer them to lie one single hour in the grave? We asked the sacristan, "Are these really Januarius's bones." and he answered, "Yes." We inquired whether we might see his blood? "Oh, no,"

he said ; " it is only shown in May, September and December. It is contained in a small phial, the size of that bottle over there." This was a small narrow phial about 2 or 3 inches long. He took it in his hand, and turned it upside down several times, remarking, " That's the way it is liquified." We asked, " Where is it kept ?" He replied, " It is kept behind long iron bars, which are gilded, on the high altar. The keys are kept by several prelates, and it can't be shown except at the set time, and they must be all present to open it."

#### THE INVISIBLE THORN.

The sacristan next directed our attention to a small cross, about 2 inches long, high up on the side wall. " Do you see that small cross up there ?" " Yes." " Well, that is a portion of the real cross." " Indeed," we answered, " we have seen a lot of it in our day. Is it really part of the original cross ?" " Yes," he said, " it is ; and if you look at this side of it, you will see one of the thorns from Christ's crown of thorns." " But," we replied, " we saw what was described as the whole of the crown of thorns years ago, in Notre Dame Cathedral in Paris." " That's true enough," he said, " you saw the crown, but not the thorns ; you did not see this thorn." " But we don't see anything," we said. We had been closely scanning the cross with our binocle, and we said, " We don't see it. There's nothing there. We can't see it." " But it is there," he retorted, and nothing more could be made of it. This recalled a story we had read in a newspaper before leaving Scotland. A monk in a church was exhibiting the relics to a group of pilgrims. He had almost exhausted the stock, when he announced that he was now going to show them the most wonderful relic of the collection. As he drew his right hand, with the thumb and two forefingers seemingly holding something, from his left hand, he said, " This is a famous relic—it is a hair of the most Blessed Virgin." The pilgrims nearly stared their eyes out of their sockets to see it. " Holy father," said one of them, " we cannot see anything." The monk, still drawing his fingers along the imaginary hair, exclaimed, " I've been exhibiting this precious relic for five-and-twenty years, and I've never yet seen it myself !" Credulity is everything with Papists. In spite of their reason, senses, and the Word of God, they firmly believe whatever a lying priest tells them. Of course, this imaginary relic did the same service as if it had been real. And what

did it matter provided that the pilgrims forked out the cash, and the monks and priests shared it among themselves.

We inquired of the sacristan if he had anything more to show. "Nothing more," he said. We considered what we had seen was of little value, so we gave him twopence. He gazed at it, and then at us, and exclaimed, "It's too little—too little." We gave him another penny. He then led us up the staircase and handed us over to another shark, remarking, "He will show you something more." But as this one had no relics to exhibit we left him and went to the opposite side of the cathedral and sat down to record in our note-book what we had seen.

#### A PRIEST AND THE ANTIQUE—"Money."

After a short time a tall priest, with a long fiddle-like face, came out of a chapel at the east end of the church, and with the index finger of his right hand wagged us to come to him, and then entered the chapel. We went on writing, when out he came the second time, and repeated the finger-wagging. We wondered what was up, and went towards him. He led the way into a very small chapel, and, going to the wall opposite the altar, he laid his fingers upon inlaid marble and gold, and exclaimed, "Beautiful! Grand! Antique! Beautiful!" Turning to the altar, without bowing and bending before it, he pointed to the carvings and inlaid marbles, and said, "Antique! Antique! Beautiful." Then into his pocket went his hand, and out came several small pamphlets of about a dozen pages each. He laid one of them down upon a tomb and said, "History of de Chapel. Written by mesself. You have it. Many thanks." He raised his head and held out his hand. We gave the old beggar twopence, when he cried out, "Give me more. Too leetle. Have me's book. You take it." "No, no," we said, "we don't want your book; we've no time to read it."

#### BEGGARS AGAIN.

The cathedral was literally in the possession of beggars—or robbers; at every turn you met them. Most of the so-called worshippers, with their rosaries, came forward and, stretching out their hands, begged for alms; of course all in vain in our case. To have given all the beggars we met in Italy only a little might have beggared a rich man.

## PRIESTS IN THE CONFESSIONALS.

It being Saturday afternoon the priests were busy in the confessional boxes. These were different from those in the city of Rome. In the latter, when the priest entered the centre "holy box," he shut the upper as well as the lower half of the door, or drew a red curtain to hide him from sight. This is reversed in the churches of Naples. There is no upper half of the door, nor any curtain, only a small square piece of wood on hinges, which hides the side of the confessor's face—but these were seldom used, the priests in some instances standing and bending down their ear, and then raising their head to meditate what next to say to their dupes and victims. Here is a large confessional box. The door is open. Within, you see the priest dressed with the white cotta, which is like a girl's petticoat tied round his neck, with two holes for his arms. Outside, in the open part of the box, is a young lady on her knees, with hands clasped and her lips against the brass plate, perforated with numerous holes, through which she tells the priest all the evil thoughts which have passed through her mind, and every sin she has committed, and through which this Popish scoundrel plies her with the most indecent, immoral and devilish questions. Look inside. The confessor is standing. There he bends his ear to the perforated brass plate, some awful sin is surely being confessed, for his head comes up with a sudden bound, and he draws his right hand across his mouth. Down goes his head again, and again is his hand drawn across his mouth. He eyes us, so we pass on. Here is another of these blood or virtue-sucking spiders. He has two victims, one at each side of the confessional box. Both are women. One middle-aged, the other young. You can hear the priest and the woman jabbering. She is in a rage at something he has evidently said, and they both fight away with their tongues. We have witnessed the same thing in St Roch's Church, Paris. As a snail will turn against the foot that tramps on it, so sometimes will the woman who is outraged by immoral questions while at confession. The victim at the other side has her face resting in, or covered with, her hands. She is witness of the row going on, and is waiting for the shutter to be drawn aside, so that her tale, and the priest's questions about sin of thought, word and deed may proceed. These boxes are veritable sinks of iniquity.



THE PRIEST' AS GOD IN THE IMMORAL CONFESSIONAL.

Here is another spider's web—a confessional box. The white-robed priest has his ear at the grating, every now and then you observe him drawing his finger across his lips and turning his head to speak to his foolish fly caught in his murderous web.

The priests are having a busy time. There was little of this in the churches in Rome. But Naples is a more priest-ridden city. Now here is a priest seated hearing confession. As usual, he, like the others, is dealing with a young lady. Observe how he is counting on his fingers the sins confessed. He is not going to slump them, but to number them. We approach another of these Satanic boxes. The small door, just sufficient to hide the priest's face, has been put into position. He also has a female victim. Here is yet another. A young lady is confessing into his ear. You observe how he shades his face with his black-gloved hand. There he removes it as he notices us passing. Sitting near the devil's-inquiry-and-suggesting-to-sin-box is another female waiting her turn. The confessional has been always found to be a very hell on earth, where women are corrupted, ruined and debauched. Once ensnared into these devil's dens, farewell to modesty, decency, virtue and shame. Such writers as St Liguori confess that multitudes of priests and penitents have been ruined in the confessional.

As we were leaving the cathedral, an attendant at a large door of a side chapel, which was closed, invited us to enter. We asked him, "What have you to show?" "Antique," he replied. "Any relics?" we asked. "No, but beautiful antique!" "No, no," we said, "we've seen enough of that sort of thing." Money! money! money! That's the order of the day in Naples, even more than in Rome itself.

#### THE MIRACLE OF ST JANUARIUS'S BLOOD.

Everything in the cathedral is eclipsed by the wonder-working, so called, head and blood of St Januarius. When the blood comes near the head, in answer to vociferous prayers and the money poured into the collecting boxes carried by the priests, the blood begins to dissolve and liquify, which is said to indicate that the saint is pleased to bless the city, and the priestly, monkish and other rascals it contains. Canon George Townsend, D.D., in his *Journal of a Tour in Italy* in 1850, at page 203, describes this swindle. A canon of the cathedral told him to come early one

morning and he would witness the miracle. He asked an attendant what time the miracle was expected. He exclaimed, "Oh, when it pleases the good God." To another the same question was put. "Oh," he said, with the utmost indifference, "Signora, the P——, goes to breakfast at nine; it will take place about nine. Yes, Signora, at nine, nine precisely." Next day a vessel—a small glass phial—in which was the hardened blood, was put on the altar, the jewelled bust of St Januarius, adorned with a most valuable diamond cross, was placed next it. The archbishop held it up. A hard, solid, round, dark red ball was seen to move from side to side. Prayers and litanies went on. It wouldn't melt. The people began to scream, to shout, and to raise their voices angrily, louder and louder. A French lady cried to Mrs Townsend, "Tell me, tell me, is the good God angry with us still?" She trembled with agitation. The people still vociferated. The blood did not yet dissolve. "It was nearly nine o'clock. The P—— took out his watch. He looked at the archbishop. Whether I am right in my opinion or conviction, that he looked very significantly, and that the look was returned with equal significance, I cannot so positively say that I could affirm it upon my oath—but the watch was taken out, and a look given; and by the most marvellous coincidence, which renders it uncertain whether the sympathy of the blood towards the head mentioned by Cardinal Baronius, or the chemical solution of Mr Neumann of Berlin, was the cause of the liquefaction, the red solid mass did at that moment begin to melt. I had up to that instant seen the hard substance move from side to side, and I now saw the same substance gradually become liquid, and flow from side to side" (page 207). The screaming ceased. The archbishop handed the phial round to be kissed, and thus the solemn farce was ended.

#### ST JANUARIUS'S MIRACLES.

The chapel of San Genuaro contains nineteen bronze images of saints, protectors of Naples. There are five oil paintings. "1. The Tomb of St Januarius, with the sick waiting to be cured. 2. The Martyrdom of the Saint. 3. The Miracle of the Tomb—restoring a young man to life, as the corpse is carried past in funeral procession. 4. The Woman curing the Sick and Deformed with the Holy Oil from the Lamp Hanging before His Tomb. 5. The Saint

curing a Demoniac." These are a sample of the lying wonders of the Papacy. Any ridiculous fable is palmed off as truth. Like many more Popish "saints," it is questionable if Januarius ever had an existence.

#### RICHLY-DRESSED IDOLS.

Near the cathedral we entered a church, which had in a large glass case outside, to the right of the entrance, a large crucifix for the passers-by to worship. Near the high altar is a life-size image of Mary arrayed in a rich embroidered black dress. Her breast is torn open, exposing the heart in the centre, not to the left, with seven gold daggers in it. To your left, on entering, is a Madonna and Child in most tawdry apparel. Thus the Virgin is rich and poor in the same church. How the poorly-clad image, if it had been conscious, must have envied the richly-dressed one.

The confessionals are all busy. As we moved along we could hear both the priests and women speaking. About ten men and ten women in the church.

#### WAXWORK SHOW OF IDOLS.

Further down in this same street we entered another church. It is a regular waxwork exhibition. To the right, on entering, is an altar with a bloody figure, most repulsive to behold, lying in a tomb. To the right of this altar is a bust of a priest naked to his waist, holding out a MONEY-BAG in his hand. To the left is a similar image, wanting legs, with a black stole, and having on its head a biretta or priest's headgear, the right arm is stretched out and the hand formed into a MONEY-BOX. Priestcraft with its idolatry seeks only to swindle the poor of their money. At every glass case with waxwork or stucco display there may be seen a MONEY-BOX, or a SLIT into which the idolater drops his money, and is thus robbed both of his money and his soul. Near the wall is a large glass case, with Joseph holding the Child on his arm. At the opposite side, in front of the altar, is a large image of St Ann; at her side stands a small image of the Virgin, with a crown on her head. Much paint and gold have been lavished on this group. In a case is a large image of Christ wearing the crown of thorns. A gold nimbus is over his head. His hands are bound with scarlet cord, and they hold a sceptre. A priest's embroidered red tippet is tied over His shoulders. A rosary is placed over His hands, as if Christ

was a prayerless heathen Papist, whose vain repetitions are counted by the thousands, and who jabbers ten times more to the Virgin than to God. It is most contemptible and awfully repulsive. Lights were burning in front of the shows. At the top of the high altar stands a naked figure holding a banner in its right hand. In a large glass case is a painted stucco image of St Severn. In another is the Virgin, life-size, and a Child, 2 feet high, just an eighteenpenny doll—they have pink dresses covered with tawdry tinsel and spangles. At the left, on entering, in a case, is a Dominican monk in black robes, which are fastened round his waist with a long white cord; he holds a crucifix in his left hand. Inside the fence of a side altar, in a case, is the figure of a man. Outside the altar enclosure is a life-size image of the Madonna arrayed in embroidered satin studded over with tin and brass ornaments; on her brow is a brass plate. What a miserable, contemptible show. A halfpenny waxwork would hardly admit such trash.

If Rome be described as purgatory, Naples must be the place lower down. The churches we have visited are only waxwork swindles, full of abominable and filthy idols. Gross ignorance and superstition abound everywhere. Priests and people are most irreverent, there seems to be no sincerity, but all is a sham and a delusion.

#### SABBATH IN NAPLES—VISIT TO THE CHURCHES.

On Sabbath, 12th April 1895, a little after 8 A.M., we started to see Naples on a Sabbath day. We shall number the churches visited:—

1. Church up the long steps. Mass going on. Nothing but faint mumblings heard. All a dumb show. Little or no reverence. Hardly a prayer book in any one's hand. Nearly all looking about them. Seventy-eight persons present, consisting of forty-five women, twenty-five men, and eight children.

Passed a neat Church of England near the barracks.

2. Church in the Piazza S. Pasquale. Waxwork display in cases. Monks and priests, life-size, crucifixes, Joseph and Child, Madonna and Child, the latter dressed gorgeously in satin and silk. A dead monk in his grave placed under an altar. Also a dead Christ in his grave under another altar. A band of dirty beggars asking alms at the entrance. Mass proceeding. Sixty

women and thirty men, total ninety, looking at the dumb show. Saw no prayer books. No one praying nor reading. All a lifeless performance.

Most of the streets are narrow and the houses very high. From outside balconies baskets were let down by a rope for vegetables, bread, etc.

Entered the Dutch Church in the Via Carlo Poerio. The pulpit and pews are very plain. No adornment. Thirty children, four young ladies, and two gentlemen present.

Nearly every shop open, and all trades in full operation. Laundresses ironing. Lot of tourists waiting for 'buses.

A cow comes along with large bell tinkling; a calf is tethered to her side. People coming out of the houses, and the milk is milked into their jugs. The calf is to induce the cow to give more milk. Next we met forty goats, with three leaders with bells, coming along the street. These are also milked at the people's doors. The people need the Gospel from the fountain head also. Popery is just truth adulterated with deadly poison.

3. Another church. Lots of cases filled with wax idols of all sorts. Fifty-five women and thirty men, total eighty-five present. Three with mass books and six with rosaries. All the beggars make ostentatious display of these, and some wear miraculous medals in addition. Mass going on. Not a word can be heard. All a dumb show. None seem to take any interest. They are merely putting in an appearance. Those few who profess to be praying are just following their own will. The mass seems to be nothing to them. The whole thing is nothing else than a meaningless farce.

4. Another waxwork exhibition called a church. To the right, on entering, in a large glass case, is a naked image of Christ all besmeared with red paint to represent blood. Most repulsive.

Alongside is a "miraculous" picture of the Madonna and Child, with lighted candles before it, and pewter or tin hearts hanging round, showing it to be "miraculous."

Opposite is a large image of Mary. At the side of the altar we counted five-and-a-half pair of crutches left by pilgrims who have professed to be cured. We examined them minutely. Not one shows signs of much wear. One pair have silver gilt paper covering the ends. The idol on the altar is covered with a cloth, and is evidently intended to represent the Virgin Mary. It would

be a blessing if all the idols were not only covered, but cast out of every church.

A number of shops are closed, chiefly the larger ones. In the Via Roma and one or two side streets about a third of the shops are closed.

#### CHURCH IN THE PIAZZA FERDINANDO.

A large building. Mass going on. Number present sixty women and forty men, total one hundred. People of the better class. Few have mass books. People coming and going. No preaching here, nor, indeed, in any of the churches visited, and hardly any music. All a dumb show and a performance.

Large idol in a glass case. It is a Madonna in a rich embroidered dark dress, her bosom is opened and reveals a heart with seven daggers thrust into it. Candles burning in front.

Centre of street being strewn with sand to prevent horses slipping. A man dragging a water-barrel on wheels waters it. The street soon becomes very dirty. Most of the narrow side streets are fearfully dirty, and refuse lying about in all directions.

Here comes a boy, running, covered with long, narrow, coloured paper shavings hanging from his head and body and fluttering in the breeze. Another boy has hold of a cord fastened to him. They are playing at horses. There is literally no Sabbath in Naples.

#### CHURCH OF THE REDEMPTORIST MONKS.

Piazzetta Trinita. Six monks at the high altar celebrating mass, while other two perform at a side altar. The audience numbers about one hundred, two-thirds being women. They are mostly poor. They divide their attention between the two groups of performers. Idols in cases. The organ and a soloist supply music, and the people respond. This is the first church where we have heard music in Naples.

7. Church not far from the former. Large number of idols. A waxwork. Under the altar wax figures of monks and nuns. Glass in front.

#### CHRISTMAS CRIB.

In this church there is a large crib in a glass case. The Bambino is lying on straw. The manger is supplied with straw behind. Mary and Joseph stand on either side of the Bambino, where also are placed large heads of a bull and ass. They all gaze with apparent awe on the large wax doll, and are all highly coloured. At all

hours you have Papists on their knees praying before this group. What horrible idolatry !

In other glass cases are other figures of the Madonna and Child, etc.

No mass going on. Three women and one man present.

#### THE SABBATH.

As we went from church to church we witnessed every description of Sabbath profanation. Many more shops open than closed, and all descriptions of trades in full swing. Pollution, filth, superstition and ignorance everywhere. Ballad singers, beggars and all sorts of traffickers.

#### SOULS IN PURGATORY—A FIERY SCENE.

8. A large church, with the following words over the entrance, “*Vadam ad Montem Myrrhae Monte Calvario*,” i.e., “I will go to the Mountain of Myrrh—Mount Calvary.”

To the left, near the centre of the church, in a glass case about 5 feet high by 3½ feet broad, resting on a stand about 5 feet high, is an elaborately-coloured realistic representation of the charming place where the Papacy sends all “the children of God,” that is, her dupes and slaves, and which she calls purgatory. This is the second model of that Pagan purgatory for souls we have met with. Let us describe it. High up above the seething mass of writhing, burning wretches, seated on a great throne, is Mary, with a gold crown on her head, who holds in her right hand a “holy scapular”—two pieces of brown rags joined together with two pieces of brown braid—being a facsimile of one, the lying Papists say, Mary brought from heaven to an idiot called Simon Stock, and who lived in a tree. It is said to possess wonderful power to deliver souls out of purgatory, put out fires and save from accident, and to perform other marvellous miracles. On the piece of rag facing us is the letter “M,” which stands for “Mary.” As multitudes of Papists wear this Pagan fetish, which costs 4d., with say 6d. to the priest for blessing it, which they profess to believe delivers from purgatory, how is it that, according to their priests’ story, nearly every Papist is pitchforked into this imaginary middle state, and kept there for untold years—ages—tens of thousands of years, no one ever being sure that any one has ever got out of it? The reason is that the priests get

money for saying masses which they tell their dupes help souls out of purgatory. The Madonna, holding the scapular in her right hand, has the Bambino on her left hand. She looks calmly down on the burning "holy" priests, monks and nuns, and yet does nothing to save them. The Bambino, disdaining to look at one of them, is made to stare straight forward, and to bless with his three fingers, not those in the purgatorial fires, but the onlookers. In the foreground are large wax or stucco figures, beautifully painted, in the midst of forked flames, perfectly naked. Some are deep down in the flames, while others are half out of this troubled sea of fire. Let us look at them carefully. There is a woman, evidently a nun, naked to the waist, with the flames dancing around her. She stretches out both her arms, imploring help from the heartless Madonna. The red flames are leaping half-way up her back and the fire surrounds her, as it did in reality to the martyrs, whom Papists, when they had the power, burnt at the stake. Watch that other female with her long hair on fire. She covers her face with both hands and is in abject despair. She is more than half out of the awful flames. Over there is a third young woman, evidently a nun. She is looking up so imploringly for help. Her hair is also on fire.

As we stood looking at this terrible and harrowing scene, and jotting down what we saw, a feeling of relief came over our hearts when we reflected that it is all a myth and a lie. There is no purgatory, but there is a hell for the impenitent and unbelieving, among whom will be found represented in this show many Popish priests, friars, monks and nuns.

"Holy" priests and "holy" nuns in purgatory. Why are these most "holy" wretches depicted thus among these flames? Because Papists know the wicked lives led by their priests, monks and nuns, and if there be such a place as purgatory it must be filled with "howling" priests, monks and nuns. But there is another reason for these being represented as in the flames of this Popish ante-chamber of hell, namely, that the priests well know that the Papists will say, "If these holy nuns, monks and priests don't escape the fires of purgatory, how can we and our relatives?" This is Rome's pick-purse, as the Reformers styled it. Money! money! money! Nothing will empty purgatory but masses, and masses cannot be had without money. If no money be forthcoming, the souls may remain in purgatory for ever so far as Popish priests care.

But let us return to our description of this miniature purgatory. Here is what we wrote down on the spot. "There are four males in the midst of the flames. One is a priest, and he apparently is going to get out. He is gazing at the Madonna. He has a shaven crown, like a priest, and black hair. He is nearly out of the burning. On his left is an elderly man, down among the flames, looking up so imploringly for help. In front of him is an old priest, also with the tonsure, who, with an awful look of agony, is imploring the Madonna to have pity on him. To the right of him is a monk with shaven head, and hands clasped, praying for deliverance. The unmerciful Madonna refuses to save them. What a ghastly representation!"

This is Popery. The love of God in Jesus Christ is ignored. God said in His Word, "The blood of Jesus Christ, His Son, cleanseth us from all sin." But belief in God's Word would deprive the Papacy of her great money-making machinery, so she has invented this place of temporary torment. God's Word tells of no such place, and warns us to flee from hell and rise to heaven. Of the believers' dying trust in the Lord Jesus it says:—"Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. xiv. 13). "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Philip. i. 23). "For to me to live is Christ, and to die is gain" (Philip. i. 21).

#### A POPISH PRELATE EXPOSES THE BEGGARS, IDOLS AND PURGATORY OF NAPLES.

So great is the ignorance of what Popery really is that some may think that the writer has exaggerated and highly coloured what he saw. But the many authorities quoted in confirmation of the facts and descriptions given ought to lay at rest such an idea. Now, it so happened that while these pages were going through the press, a high dignitary of the Popish church in England, a Monsignore—"a Domestic Prelate or Chamberlain of the Pope"—who resides at the Archbishop's House, Westminster—"Mgr. John S. Vaughan," in the leading Popish newspaper in Great Britain, covers with contempt, sarcasm and ridicule the beggars, idols and purgatory found in the churches in Naples:—

"One of the greatest nuisances in Naples and the neighbour-

hood are the beggars. They are innumerable, ubiquitous, importunate, and positively audacious, pursuing one through crowded streets and public thoroughfares with a pertinacity which becomes positively embarrassing. Most of them are horribly deformed, with withered hands or amputated arms, or jointless fingers hanging together from their wrists like bunches of carrots. And these they thrust into one's very face and eyes, supposing, no doubt, that the sight of such ghastly deformities will provoke compassion and loosen one's purse-strings. . . .

"Even the churches themselves are not always sanctuaries of peace and quiet. If one enters in to say a prayer or two, a beggar seems to start out from behind every pillar, none of whom have tasted food for weeks. Then the children are playing hide-and-seek in the side chapels, while now and then a dog runs in and barks furiously for a moment, and flies off again, followed by the heated execrations and maledictions of the sacristan. *Some of the images and statuary* to be met with in churches situated in the poorer parts of the town are GROTESQUE IN THE EXTREME. The saints and our Blessed Lady in particular are not merely dressed up in ALL SORTS OF FADED SILKS AND SATINS WITH LACE AND RIBANDS, TUCKS AND FLOUNCES, AND TAWDRY JEWELLERY AND CHEAP FINERY, but what is more curious, the 'get-up' of these garments is in many instances in a fashion and style more suitable to a *danseuse* or *debutante* of the present day, than to a mortified and unworldly servant of God. In the porch of one of the churches—Santa Lucia, I think—A MOST COMICAL LOOKING GROUP OF COLOURED FIGURES IS SET UP, INTENDED TO REPRESENT THE SOULS IN PURGATORY. Naked forms of men and women, just sufficiently covered by the purging flames not to be indecent, arrest and rivet the attention. Various conditions of persons are represented as writhing in the fire, BUT THE CHIEF SUFFERERS SEEM TO BE PRIESTS. These present A MOST COMICAL SPECTACLE, since they are depicted wholly unclothed with the exception of a biretta and a black stole. A suffering man, with nothing to cover him but a cap and a stole, is surely better calculated to PROVOKE MERRIMENT than to excite commiseration" ("Naples and Pompeii, by Mgr. John S. Vaughan," *The Tablet*, February 20, 1897). When a Popish prelate makes merry over the Pope's beggars, idols and purgatory, has the writer not a similar right?

ORIGIN OF THE PENNY IN THE SLOT.

In this church are a great many wax idols in large cases. In front of each case, where the Papists kneel and pray to their several gods and goddesses, is a LARGE MONEY-BOX, with a hole on the top for the money which is to work the oracle. This clearly must be the origin of the penny in the slot. As under the Pagan Romans each had his special and favourite deity, so is it under modern Pagan Popes. The wish and inclination of everyone is pandered to. One will worship the Madonna, another the Madonna and Child, another St Anthony, another St Joseph, another St Dominick, another St Francis, etc. Here all sorts of gods are to be found, and a large money-box before each. Idolatry and barefaced swindling going hand in hand.

There are also ten or twelve altars to Mary. *Christ, the Saviour, is nowhere in Popish churches.* It is the creature, not the Creator, that Papists worship.

Here is a confessional box. A young lady is confessing to the surpliced priest within. You can notice how he is keeping count of the sins confessed with his fingers. First the young lady puts her mouth to the perforated zinc, and the priest has his ear at the other side, then he puts his mouth to the zinc and she puts her ear where her mouth had been. The whole thing is a piece of shameless scoundrelism. Sins the most abominable and awful are the subject of conversation. The open confessional is no security against the debauching of females and corrupting of males. The whole thing is a Satanic device to ruin multitudes of immortal souls. And perjured men, who have got into our Protestant pulpits, want this engine of hell set up in our churches!

No mass was going on, and only three women and three men in the church.

The neighbourhood is very poor. This purgatorial church being planted in the midst of filth, ignorance and superstition has a chance of thriving like a low public-house in a squalid locality, and keeping the people poor and miserable.

As we passed along the street we observed a primitive printing office. The door was open, though it was Sabbath. They were at work within printing bills with an old wooden Columbian press. They are a hundred years behind the age. The more Popish a

country is the more ignorant and degraded are the people, and the further back in modes of conducting business.

9. A large church. A basilica. Outside, above the entrance, there is what is very common in Rome, in Latin, a promise of a plenary indulgence for going inside and assisting, of course, chiefly with money—the one thing needful with the Papacy. We entered and found the poor seated near the door, while the better dressed were near the altar. There were present forty women and thirty men, total seventy. Mass going on. Saw eight young ladies with mass books. The assistant at the altar was a dwarfish man with a brown coat. Not a grain of devotion either in him or the priest.

#### THE PAPISTS' GREAT GODDESS.

Here we witnessed a very gaudy display. An image of the Madonna, life size, was arrayed in green silk richly embroidered with gold. From her head fell a long blue silk veil, covered with silver stars. She was dressed for a marriage ball. The background and half surroundings are most elaborately and beautifully decorated with upholstery of white and blue silk, covered with gold lace and stars. The dress is made to fit like a glove. There must have been much labour in dressing her and arranging the canopy and background. All this was done by the celibate and bachelor priests. In some of the sacristies there are busts and wire frames in the shape of ladies' bodies, wax heads, and a large wardrobe filled with most costly dresses of divers colours. They remind one of a large dress-making establishment, or the workshop of a waxwork. The heads and dresses are changed according to the "holy" seasons and festivals. During Lent she has a most sad and melancholy countenance, whereas at Easter she becomes bright and happy. Theatricals! Theatricals! Theatricals! Waxworks and penny shows! In place of stage lights a number of candles are burning in front of this priestly-dressed goddess!

Near the high altar is a miraculous picture of the Bambino, with candles burning before it. In all the churches there are large numbers of images and pictures, with no candles burning, and no one prostrate before them, whereas others have lots of candles and worshippers, so one image is considered holier and more powerful than others. It is, therefore, the image that is worshipped, and not the god or goddess represented by the idol, as falsely asserted by the Papists.

## A BEGGAR LIFTS A COLLECTION.

10. Church at the corner of Via Roma. Mass going on. About a hundred present, half of whom are women. As narrated at page 342, it was in this church that the beggar with two crutches took his felt hat and went round the congregation in the rear of two priests, one of whom was gathering the pennies for the use of the chairs, and the other lifting the collection. The beggar thought he would gather up anything which might remain. A priest expostulated with him in vain, and the attendant of the priest left "the most holy sacrifice of the mass" to remonstrate with this brother beggar. It was all in vain, as round he went with his hat. Money! Money! Money! That's the long and the short of Popery.

## A WAXWORK.

In a glass case there is a life-size figure to represent Joseph holding the Bambino on his arm. Candles were burning before it. Opposite this one there is another case with St George slaying the dragon, very richly gilded. This latter saint and his dragon are found in several churches. But no such creatures ever existed. It is all fable, romance and delusion. This is a church intended for the better class; the poor are made to sit near the door. Not a grain of reverence or interest in any one. All looking on and about them, listless and unmoved.

11th Church. This is referred to at page 346. It was here, in a dark recess behind the high altar, we found the ghastly representation of purgatory. On the way to it, on the right, is a short counter, behind which sits a priest receiving money for masses, with a book of receipts lying in front of him.

## "MIRACULOUS" CRUCIFIX.

Near the entrance is a large crucifix, which is the chief object of worship. Crowds surrounded it, fell on their knees, prayed to it, and kissed it. This may be the special crucifix which is held by the Neapolitans in great veneration, as "it is said to have bowed its head at the siege of 1439, to avoid a cannon ball which passed through the church." The following is the description we wrote on the spot of the disgusting heathenish idolatry we witnessed here :—

"Large crucifix, dirty and repulsive, knees very dirty. Knelt to and kissed by large numbers of both sexes. No one thinks of

rubbing or wiping the feet: the dirtiest and foulest are followed by the cleanest and tidiest. Some passionately kiss both feet, and also the nails, rub the same with their brows, like oxen, first with the right, then with the left temples, and finish by kissing the feet afresh. Some of the idolaters touch one knee with the hand, which they withdraw and kiss, and then the second knee, kiss the hand, bow and retire. Others go rapidly through the idolatry, merely putting their lips to the feet and their hands on the knees. Ladies and gentlemen follow filthy beggars in rapid succession.

The church was well filled, there being 200 or 300 persons, the majority of whom were of the better class. Many of them looked as if they had entered for a rest. Their bodies were present, but where were their minds?

It is a real waxwork church. Lots of idols exhibited in glass cases, and idolaters kneeling in front.

#### A DUMB SHOW—MASSES.

12th Church. In a very small side chapel is a "miraculous" Madonna and Child. Lots of hearts, model legs, arms, etc., around, and a lot of candles lit in front. Three masses going on. All a dumb show. Hardly a whisper heard. Only three are near the one altar, while about 200 women and 100 men, total 300, are in front of the high altar. The priest mumbles away, and is only audible for a few minutes at a time. The people go and come; it is the same in all Popish mass-houses, looking in at the performance as people out for a stroll look into shop windows.

#### A MAGICIAN OUTSIDE THE CHURCHES.

On coming out of this mass-house, we saw a large crowd in the public square. They formed a big ring. In the centre was a man playing magic tricks. He was playing the same game as the priests at their altars, only that instead of an altar he had a hat. The Popish priests pretended that they had the power to change a wafer made of a little flour and water, no larger than a florin, into the body, soul and divinity of the Lord Jesus Christ, whereas this man brought an enormous pile of coloured paper shavings out of a gentleman's hat. The one trick was no better than the other. Both were delusions and brought in the money—the one thing needful with all swindlers—but, in the case of the priest, vastly more dangerous, as he by his swindle ruins untold numbers of souls.

IDOLATRY AND IRREVERENCE.

13th Church. St Domenico Maggiore. Very large, like a cathedral. Many waxwork idols in cases. There are three different Madonnas in beautiful robes of silk and satin adorned with gold. Over the high altar is a large Madonna standing on a globe. There is a small figure of Christ, naked, with a rag on his back and holding a banner. Mary is everything here, but Christ is nothing. Also a large, bloody crucifix. Two masses going on. Large number of the congregation are of the better class. The charge for a seat is one penny, but an additional charge is made for a kneeling-chair. Some of those present were talking, others seemed dreaming. Only a few knelt at the elevation of the wafer-god. The most of them must have put in an appearance to quiet their consciences. The assistant at mass was most irreverent, and at the elevation he gave only a sham bow.

THE SPEAKING CRUCIFIX.

In the seventh chapel (of the crucifix), over the principal altar, is the picture, ascribed to Tommaso degli Stefani, of the crucifix which is said to have exclaimed to St Thomas Aquinas, when composing his *Summa Theologiæ*,—"Well hast thou written of me, Thomas; what wilt thou have as a reward?" to which Thomas replied, "Naught else but thee." Crucifixes weeping, shedding blood, bowing, speaking, coming down and walking, are just some of the lying wonders of the Papacy, and Papists are bound to accept every one of them. This Thomas Aquinas is the man who, in his *Summa Theologiæ*, writes that HERETICS MAY JUSTLY BE PUT TO DEATH, as if they were man-stealers and murderers.

MONEY VERSUS DEVOTION.

14th Church. Large. Great number of chapels. Madonna on most of the altars. Mass at high altar. Acolyte in common dress. No surplice or cotta. About the time of consecration, when Papists pretend to be most devout, the collector of one penny per seat went round. At the consecration and elevation he hardly bent his body. He was more anxious for the pence than the tomfoolery at the altar. The people were anything but devout. A priest next went round with a large bag for the collection. About 100 at mass, mostly women. The hour was 1.30 P.M.

### 370 *Naples—Priest eating His God—Cannibalism*

Display of waxwork figures in glass cases. Madonna and Bambino, Christ, etc. Flowers, grasses and many ornaments on the high altar, above which was an image of a naked Christ, with a flag in His hand.

#### PRIEST EATING HIS GOD—CANNIBALISM.

Witnessed the priest chewing his wafer-god; his jaws moved rapidly until he had crunched his god into pulp. How awful to say that this blaspheming impostor had the power of turning a little batter into a wafer, next into Christ, and as showing how much the Papists love the Lord Jesus Christ, they actually boast that they eat Him up. We have witnessed the same cannibalism in two churches in Paris. When the wafers are not to be reserved, the priest has to eat what are left over at mass. In the church of St Roch, the priest filled his mouth with the wafers, and crunched them with his teeth. In the Church of St Germain l'Auxerrois we stood near and watched a priest at the high altar drink the washings of the chalice, and then fill his mouth with his gods, there might be a score of them, and down went his teeth through them. He had actually to poke them again into his mouth with his fingers, as they were evidently anxious to escape from his unmerciful cannibal jaws. What makes one pay particular attention to this cannibalism is that Papists are forbidden to put their teeth into their wafer-god, but must dissolve it, or they will be guilty of cannibalism. A story is told that a crocodile was once asked what had become of his dead mother, and that he replied, "I loved her so dearly, and lamented so sincerely over her death, that I ate her up, for fear that any other crocodile might come across her and devour her." This is the sort of love Papists show to their wafer-god. And it is this blasphemous abomination that the Sovereign of these Realms, at her coronation, denounces as "superstitious and idolatrous." And this declaration the Papists are now agitating to get abolished, in the hope that a Papist may once more occupy the British throne. It is this contemptible and vulgar cannibalism that the Ritualists are setting up in our Protestant Churches. It is to Popish priests, who practise and maintain this superstition, idolatry and blasphemy, that no end of public money, and without any public control, is handed over by our Government, in order that these priests may teach the children of this Protestant country.

*"MIRACULOUS" PAINTING.*

15th Church. Over the altar is a very old painting of St Anthony. It is "miraculous," hence the wax models of legs, arms, hands, etc., on the wall, said to have been miraculously healed by this old dirty painting.

*PRAYING MONK RISING UP INTO THE AIR.*

In a side chapel is a picture of an astounding miracle. You see a Popish mass-house. A large number of people and priests are looking with amazement at a praying monk, with clasped hands, rising up into the air, through an ecstasy of prayer. It would be a grand day for the world if all monks, priests, nuns and other ungodly idolaters who lead ignorant ones away from Christ Jesus, the only Mediator, were spirited away. But we would pray earnestly that before this should happen, God in His mercy would forgive them their awful blasphemy and idolatry. The name of the serial worthy, who must have been making for the moon, is said to be "St Giuseppe da Copertinos."

*EXPOSITION OF THE BLESSED SACRAMENT.*

On the high altar, in a monstrance, was a large host—the Papists' wafer-god—surrounded by thirty burning candles. In front were six young women with black veils over their heads, and scapulars of the "sacred heart" on their backs. They had prayer books and were kneeling. There was not a grain of real devotion in one of them. They were more concerned about their headgear being right, and the dirty bit of rag being right on the centre of the back, than in worshipping the wretched and helpless wafer idol.

Close by was a man with clasped hands kneeling before a picture of the Madonna.

In the church were twelve women and three men, total fifteen, just half the number of the burning candles.

*PRESBYTERIAN CHURCH.*

Had a long walk to the Presbyterian Church, in connection with the Free Church of Scotland—in Via Cappella Vecchia—Piazza dei Martiri. In the guide-book the services were said to be at 11 A.M. and 3.30 P.M. After a wearisome journey, we found

there was no afternoon service, and that Mr Irving, the minister, was from home. It is a very fine building of white stone, and will seat about 800. The harmonium and communion table within this building should be removed, as they prepare the way for Ritualism, which, in truth, is rank Popery under an assumed name.

#### MOUNT VESUVIUS.

Clouds of smoke were issuing from Vesuvius' crater. This portended trouble. If a shock of earthquake passed under Naples, great and high tenements of houses would certainly come down with a crash, and the loss of life would be appalling. How long-suffering and merciful God is to tolerate such wickedness and profanity as abound in that city. His day of vengeance will soon be here. Alas, that his people are so indifferent and apathetic, and will hardly say a word against this worse than Pagan darkness.

#### NO SABBATH IN NAPLES.

There is no Sabbath in Naples. With comparatively few exceptions, trade and business of every description are in full swing. We saw a few workmen in their working clothes in several mass-houses. They go in and rest for a few minutes, watch the priest go through a dumb show at the altar, and then return to their work. This is supposed to cover a multitude of sins. The very large shops, and those of the better class, were closed most of the day. Some shops are shut at 1 P.M., others at 3 P.M., and later. Theatres and places of amusement are all open. For hours we walked through almost endless streets, with stalls set up outside the houses laden with everything conceivable for sale. We saw joiners, blacksmiths, tinsmiths, printers, masons, builders—in short, members of almost every trade at work. Sabbath is also the beggars' harvest day. We had to rush through them as if we were firemen going to a fire. In the churches there was literally no preaching, only the blasphemous performance of witchcraft incantations called the mass.

#### THE BAY OF NAPLES.

We spent the rest of the day on the spacious and well-built promenade overhanging the Bay of Naples. The weather was very fine, and the scenery grand. It reminded one of Rothesay

Bay, only more vast. We read in Romans and Matthew for hours. Our father visited Naples and its magnificent bay, and looked on those hills about the year we were born. Naples is not now under the iron heel of a Bourbon, but is still ground to the very death by the Papacy, a despotism compared to which the worst treatment meted out to flesh and blood by cruelest tyrant is mercy itself. What more horrid cruelty or infamy can there be than that, which leads the precious souls of men into the awful darkness of unending spiritual night?

POMPEII.

Monday, 22d April 1895.—Left the hotel for Pompeii at 7·20 A.M. On the way to the station we passed the public market. A large crucifix hung inside one of the entrances, with candles burning before it. The sun was very bright and warm; what need was there therefore for candles to give light or warmth to this idol? What mockery of the sun. These candles are used just as the old Pagan idolaters used them when they worshipped the sun. As the people passed this repulsive, disgusting idol, some dropped on their knees before it, while others lifted their hats to salute it and passed on. Saw several cows, accompanied by calves, which is the only sort of Italian milk carts we have seen. We passed a nunnery coach, with two nuns and a large number of tin pitchers in it. They were on a begging expedition. No wonder that Naples is literally a city of beggars and thieves when the nuns and monks are both—and by their example deprave the people. At the station a well-dressed little girl about ten years of age, came up to us, took our hand, and kissed it, then she brought out of her pocket a small money-box, with a picture of the Virgin and Child on its front side, and held it up; she was collecting for the nuns. We soon made her square off. Not one farthing did any of these beggars get from us. What dodges the nuns and priests have recourse to in order to get money!

We soon reached Pompeii. An earthquake in A.D. 59 had laid much of the town in ruins; it was being restored when, twenty years later, in August A.D. 79, it was buried, and 2000 out of 20,000 inhabitants perished with it. A terrific eruption of Vesuvius covered it with pumice stones and ashes. For nearly two thousand years it remained buried out of sight, unknown, and

practically forgotten. The destruction of this voluptuous and wicked city was as sudden and almost as awful as that of Sodom and Gomorrah, except that the large majority of the sinners escaped. Here you have demonstrated what God is able to do to all workers of iniquity, the solemn warning given, and the lesson imparted that it is of His great mercy alone that the world is spared.

About one-half of the ruined city has been exhumed. It is a wonderful sight, and most interesting. One could realise the whole aspect of this ancient city in the times of the Apostles. Here you can judge what Paganism was, and the sort of morality it produced, and are able to compare, or rather contrast, it with modern Popery.

#### PAGANISM AND POPEY CONTRASTED.

Patron saints. We found that every house had a recess or altar for its god or guardian deity. The same thing is found throughout Italy at the present day, the only difference being that, instead of a Pagan idol inside the houses, an idol to represent the Madonna and Child or some "saint" is set up in niches outside the houses, as well as representations inside. In some of the houses in Italy we have seen on the top of a chest of drawers an image of the patron saint, with two or more candles burning before it in broad daylight. What idolatry, what waste of money! The idolaters, however, must consider it a saving of time, as the halfpenny or penny candle is the substitute for the idolaters themselves rattling over their blasphemous repetitions.

There were large altars in the public streets of Pompeii, and also in the temples, similar to those found in Popish mass-houses and in St Cuthbert's Parish Church, Edinburgh. The one is just the copy of the other.

There were also a number of wine shops, with receptacles in a stone counter for different kinds of wine. These were deep, and could hold a large quantity of wine. One shop had a deep well quite close to the counter, showing that the ancient publicans, like the modern ones, knew how to spin out wine with water.

#### BROTHELS AND NUNNERIES.

The houses of ill-fame, like the modern ones, were to be found in close proximity to the theatre. For thousands of years the theatre

and brothel have gone hand in hand. And not far from the public house of debauchery and harlotry is seen the Pagan nunnery. Matters have not changed, unless for the worse, as many nunneries are only brothels and very hells on earth.

The ruined houses of ill-fame in Pompeii have doors, and are kept locked. No female is allowed to enter. The one we visited was most vile. The guide said the street was called "the street of the vagabonds," as in it was the public-house or the house of the vagabonds. As we entered, there was the bar, where the mistress of the brothel transacted business; above this was her own room; then on the ground floor were narrow cells for pollution, with most awful immoral and outrageous frescoes on the wall. There was a side door also, where the "vagabonds" might enter secretly. At the corner of the street, we were told, almost opposite the brothel, stands the house of the heathen nuns.

We examined a statue of a Pagan priestess. She was arrayed in garments similar to Popish nuns.

#### SPEAKING AND WINKING IDOLS.

We also saw in Pompeii the secret passage, in a ruined temple, along which the Pagan priest had crawled on hands and knees to get behind a life-size image, with the head hollowed out and holes for the eyes and mouth—just like a modern false-face. We have seen many of these in Rome and Naples. When the roguish scoundrel put his face into the head of the image, the people exclaimed that their god moved its eyes, and when they saw the lips move and heard the voice they cried out that it was the voice of their god. The Papacy is also thoroughly up to all such swindling, deception and roguery. Witness her winking images, speaking idols, and necromantic or wonder-working crucifixes, and rotten old rags and bones!

On one occasion a large body of pilgrims, along with a Popish priest, stood in front of one of the winking impostures. They got on their knees, with rosaries in their hands, and in concert recited their prayers. The priest then stood up and besought the Madonna—that is the wooden idol—to look upon them in compassion, and to indicate by winking that she was pleased with them for coming such a long pilgrimage to visit and worship her. But the idol refused to move or even quiver. The priest and the pilgrims

besought it again and again to wink, were it only with one eye, to show that her displeasure had passed away. Still it winked not. The priest got into a towering rage, and ordered it to wink forthwith. When all were overcome with the greatest excitement, a curtain was drawn aside, and out popped the tousey head of the priest's man, who exclaimed, "The string's broke, or the Holy Virgin would have winked long ago!"

#### HEATHEN TEMPLES AND ALTARS.

The temple of Apollo in Pompeii had an altar 6 feet long and 4 feet broad, and one step from the ground. Twelve steps led to the temple above, or the holy place. Inside this was a pedestal for an idol. The temple of Mercury had, in a recess at the end, approached by five steps, a square altar, about  $5\frac{1}{2}$  feet long by 3 feet broad, and 4 feet high. Two niches were on each side of the altar for idols. A male and female god are still to be seen in two of them. Frescoes are on the walls of these Pagan temples, just as in the mass-houses of Papal Rome.

At the end of the basilica in Pompeii are two chapels, while on the right, on entering, are eleven side chapels. There is an altar at the end of the large chapel, which is placed behind the temple of Fortune.

The Popish basilicas and mass-houses are built after the model of the Pagan temples. Many Popish altars are similar to the heathen ones. It is the same with our modern Ritualistic churches. There is the nave for the people, the chancel for the priests, and the Popish altar. And in the case of St Cuthbert's, Edinburgh, there is, in addition, what is called the apse, where the seats are placed behind the altar for the two would-be sacrificial priests and their assistants. Our modern churches are not built for the worship of the God who made heaven and earth and all things therein, but for the sensuous, mechanical, lifeless and musical worship of Popish, *i.e.*, Pagan, deities. St Cuthbert's, St Giles', in Edinburgh; the High, Park, Barony, Govan, Titwood, and other churches in Glasgow, and similar churches in different parts of Scotland, are only reproductions of Pompeian Pagan temples, and in process of time all the Pagan tomfoolery will also make its appearance, unless the people of Scotland make short work

with the Romanising clerics and their undermining of our Presbyterianism and its simple forms of worship. And the same thing can be said in a greater degree of the Ritualistic or High Church mass-houses in England.

#### SOME OF THE VICTIMS OF THE CATASTROPHE.

The Villa of Diomedes has a melancholy history. When the clouds of ashes and the deadly fumes came down from Vesuvius, eighteen of the inmates sought shelter in the underground passage, which goes round most of the villa. Here and there are small apertures for light. The fumes and the ashes gained an entrance, and, nearly two thousand years afterwards, eighteen skeletons were found where the inmates had imagined they might escape. As we stood on the fatal spot and thought of the awful suddenness of their death, we wondered whether they were followers of the Lord Jesus Christ. Outside the villa the skeleton of Diomedes himself was found, with a key in its hand, and accompanied by a slave. When God's judgments descend, there is no escape, either in the dungeon or in the street. Close by is a small house full of human bones which have been found during the excavations.

Near the entrance to Pompeii is a museum containing burnt bread, taken out of the baker's oven; all sorts of wearing apparel, also cooking utensils, etc. The most remarkable things found here are stucco casts of some of the victims who perished in the overthrow of the city. When they died, the ashes and pumice stones which fell on them became a mould to retain a picture of their agonies and deaths. The bones and dirt were removed, and stucco or quicklime poured into the natural mould, and here we could trace signs of the awful sufferings the victims had experienced. There lay a woman in agony on her face, as if trying to escape the deadly sulphurous fumes. Next her is a man, in awful terror, clutching the ground with his nails. At his side is a man, with his left hand raised, as if to shield himself from the descending ashes, and his mouth open and his teeth apart. In another place is a man lying on his arms. Next is a woman, who had died in great agony, her teeth clinched, and her hands cast up, perhaps appealing for help. Near her is a man lying on his side. The next is most pathetic and touching. A boy, about five years of age, is lying on his face, his legs are drawn up, and so are his arms. His sufferings

must have been frightful. Then we have a woman and her daughter; one is lying on her side, while the other is resting her head on her arm, and her face on her right hand. The next is a man, who died hard; he is lying on his back, and his hands clinched, while his head is thrown back. Then we have a man who was evidently struck down dead while running, as his legs are stretched out. Near him is a dog, which must have been in great agony; the body is contorted, and rests on the hip, and the mouth is open. Next we have a naked gladiator, lying on his back. His right arm is stretched out, and his legs wide apart. And lastly, we have two men, who show a mighty contrast. The one is contorted in all his limbs, and must have died in terrible pain; while the other is lying on his back, his hands lie on his breast, and his legs are close together; he evidently died without pain, perhaps in sleep, or could this have been a dead body laid out for burial, and beyond the reach of the terrors of Vesuvius? What a solemn and thrilling sermon these figures preach! And if God spared not that wicked city and many of its inhabitants, neither will He long spare this wicked nation, which despises His day, His word, and His only beloved Son, unless it repent of its sinning against light and knowledge, and turn to Him and serve Him.

#### INCIDENTS.

Pompeii was a great resort of the wealthy Romans. One vaulted prison had two holes in the roof, through which prisoners were lowered. The water pipes of the city were of lead. The baker's oven was immediately behind his counter, the same as is found in Italy to-day. There were also stone mills for grinding the corn. Outside of the chemist's shop was the figure of a long serpent painted on the wall, this being their sign. We observed a number of lizards among the ruins. The streets and houses are the same as when the inhabitants filled them, only the houses are without roofs.

There are large numbers of frescoes on the walls in excellent preservation. Most of the figures are nude, and show how corrupt and immoral the inhabitants must have been.

We watched the excavators at work. It is a slow process. The earth is put into small baskets, which are carried to a railway waggon on the shoulders of men and boys. We saw some very

bright and perfect frescoes unearthed. The Italians do not believe in finishing to-day what can possibly be put off until to-morrow. A Scotch contractor would clear out the place within a year or two. At the present rate of progress it will take a century or two to clear the whole city.

The lava from Vesuvius poured down upon Herculaneum, while the wind carried the ashes and stones over Pompeii.

Outside Pompeii is a great amphitheatre, seated for 20,000 people. It is almost perfect.

Looking towards the Appennines, we saw the rain pouring down on the town below ; while the mountain above was clear of clouds, and all was brightness. How true it is that it is brighter higher up. God has light and glory for those who will climb above the clouds of earth.

#### AN IMMORAL AND VOLUPTUOUS CITY.

We traversed many of the long streets twice over, and went round the walls from 9:30 A.M. till 6 P.M.—eight and a half hours. Pompeii was in truth a city of pleasure. It had two large theatres and an amphitheatre ; great baths, two for men and two for women. The people had no morals, as everywhere the walls of the houses are covered with nude male and female figures. The brothels show what the heathen inhabitants were ; wine shops were in every direction ; altars, idols and temples were in large numbers. No wonder God destroyed the city. Will He spare much longer those who are now rejecting His offered mercy through our Lord Jesus Christ ?

A little boy showed great perseverance. We gave him a penny for a bit of stone. He afterwards ran after us, holding up what might have been a piece of road metal. "No, no." He then ran off and gathered some wild flowers. "No, no." Next he got up a number of different stones. "No, no." Then he spoke away about Vesuvius. But in the interest of other visitors we gave him nothing, and he gave us up.

Approaching the railway station, two cabbies tried to persuade us to take their cabs to the next station, 2 miles distant, so as to see the country and get what they called a fast train. When they failed and returned to their comrades, they were greeted with loud laughter.

The train was very slow, stopping five or ten minutes at every station, and took an hour and a half to do what might have been accomplished in a third of the time.

#### MOUNT VESUVIUS.

Passed within about 4 miles of it; the top was covered with clouds; the road to the top is zig-zag; the ascent is gradual; the cost of rail to the Crater is £1, and in walking up there is the danger of being robbed.

Naples again.

Tuesday, 23d April.—Most of the roofs of the houses in Naples are flat, with walls around to prevent people falling over. On Sabbath we saw children playing at skipping rope, and parents and children having games.

#### HOMES OF THE PEOPLE.

The homes of the people are only for sleeping and eating in; the men spend most of their time in the *cafés*, while the women work and live outside their dwellings. Look inside one house. The room has three or four iron bedsteads in it. There is a chest of drawers, upon which, in two candlesticks, are two long wax candles burning in front of a picture of Mary. The people are in abject poverty and begging in every direction, yet they can afford to burn candles, both in the idol temples and in their dwellings, at noonday, while the sun is shining in his strength. At the back of the beds are crucifixes on the wall. There are a few chairs and ornaments. The back apartment is where they take their food. The very lobbies and passages are filled with beds.

#### CHURCHES AND IDOLS.

Church near the Museum National. Madonna and Child outside. Mass going on. Seven present. One man telling his beads. Chiefly beggars. Three images of the Madonna and Child. One is preferred and worshipped more than the others, therefore lots of flowers surround it, and candles burn in front. There are other two idols in glass cases.

Church nearly opposite. On entering you behold, in a glass case, a two shilling wax doll, dressed up, and having a long hanging blue veil. On the opposite side are a Madonna and Child with crowns.

Over the altar is a "miraculous picture of the Madonna and Child." Mass was going on. Here, as in nearly every church, you find the distinction made between the rich and poor, the former being near the altar and the latter near the door. About ten beggars with one leg, or one arm, or head bandaged up, and all in rags, and with rosaries in their hands. They want the priests' blessing on the day's begging.

#### MUSEUM NATIONAL—MARIOLATRY JUST PAGANISM.

In this museum we find abundant evidence that Popery is just revived Paganism. That the Pagans had the very same gods as the Papists, who have simply given them new names, as Popish priests do in our own day in India and Africa.

Picture of the Pest in Naples in 1656. Piazza del Mercatello. Hundreds dying or dead. God above with drawn sword. The child Jesus is kissing it. Mary is at his right hand pleading for mercy. This is how Papists invariably blaspheme God. He is represented to be cruel and unmerciful, while Mary appears as all pity and compassion.

Three large marble busts of gods, with open mouths and apertures behind for the priest placing his face and delivering the oracle through the mouth. Similar images have been and are still used by Popish priests to deceive the people.

Several marble masks with holes for the eyes and mouth. This is how the Pagan priests got the idols both to wink and speak, and in all ages the Popish priests have imitated their heathen predecessors.

Pagan marble idol—Diana of the Ephesians. It has nineteen breasts, and is covered with bulls, etc., lions on her arms and a halo or nimbus behind her head. The Madonna is frequently found with seven daggers in her heart, and almost always with the halo round her head, and is served and worshipped just as Diana of the Ephesians was.

#### IDOLS FROM POMPEII.

Female goddess, life size, with outstretched arms. This is just as we have seen Mary represented by Rome in hundreds of instances. On the top of the façade of Rathmines Church, Dublin, is an idol of the Virgin with outstretched arms, and in

great letters under it—"MARIÆ, PECCATORUM REFUGIO"—  
—"TO MARY, THE REFUGE OF SINNERS!!!"

Small idol of a heathen female god. She is sitting. A winged child stands by her right knee. It does not rest on the ground. This is just like the Madonna and Child.

A female angel holds a man before it. This is similar to images of Mary holding Christ.

There is a stone heathen goddess in excellent preservation, about one foot in height. The goddess holds a child on her right arm. And near by, in another glass case, is another very similar. This is just the original of the Madonna and Child.

Mixed with the Pompeiian frescoes is a long representation of the Popish stations of the cross, in relief—the picture of Christ is only a caricature. The ignorant Papists will conclude that it was found in Pompeii. Most of the paintings are trifling and Popish.

#### REMAINS FROM POMPEII.

This collection is exceedingly interesting. Everything has been in the fire and looks real, and as they were left by their owners two thousand years ago. Yet these articles are in reality nothing but worthless ashes. They are a grand illustration of Popery. All the old Pagan errors, which were burnt to cinders at the time the martyrs were burnt by the heathen at the stake because of their testimony for the Lord Jesus Christ, the Papacy has brought forth and incorporated into her gigantic system of fraud. You have just to touch or examine them, when they turn out to be charred, Pagan rubbish.

Here are some of the Pompeiian remains: Food—bread, corn, prunes, walnuts, pease, fruits, raisins, etc.; Utensils—saucepans, with burnt-up food inside, vessels of every description; Jewellery—rings, bracelets, etc.; Clothing—shawls, veils, tassels, cords, netting, embroidery, cotton cloth, rope, etc.; Bronzes and idols in profusion, and a large collection of frescoes and inscriptions from the houses in Pompeii; Library from Herculaneum—it consists of burnt papyri: some pieces are opened out, and you see the letters engraven on it.

The Pagans also excelled in mosaics, and so does the Pope, who has a manufactory of his own. There is a most perfect Pompeiian mosaic of the Battle of Alexander, 2000 years old, and, so far as the freshness of its appearance goes, might have been of very recent manufacture.

CONFISCATED MONASTERY.

St Martin's Monastery and Museum. This monastery was confiscated by the Italian government, and turned into a museum. The church and monks' apartments are large, and beautifully decorated. A grand view from the Belvedere. By putting one's hands to one's ears, one can hear the hum in the street, several hundreds of feet below. The monks always erected their living tombs in the midst of the grandest scenery. Saw the state carriage and the state barge, all covered with gold, of the deposed Bourbons.

To enter, you pay one franc; the man who shows the monastery expects something, so does he who shows the Belvedere balcony. It is the same with those who show the cloisters, carriage and barge, etc. All these extortions are on a par with the exactions of Popish priests.

FUNERAL AND CAPUCHIN MONKS.

On our way to visit Virgil's tomb and the place where Paul landed, on his way to Rome as a prisoner, we met a funeral. There was no mourner. The whole affair was handed over to the monks. The priests and monks are adepts at raising the wind over a man's departed soul, and they do the same over his dead body. They do all the mourning, convey in state the body to the grave, and see it put under ground, for which, however, a very substantial sum of money must be paid. They are the creatures for swindling the widow and orphan out of their livelihood. No pity nor mercy will be found in the breasts of such Popish hirelings. Here is the procession approaching! At its head are a band of monks, walking two deep, in white, with blue tippets and white cone-sugar-loaf-shaped sheets, with two holes for their eyes, covering their heads and reaching down to the waist. They look like a lot of hobgoblins. Speak of ghosts; here they are! They are more like the dead walking before the coffin. Now the hearse or funeral car with one horse approaches. The coffin has above it a large catafalque, painted black and adorned with gold; over the coffin is spread a great, black, gold-embroidered pall, with skulls and cross-bones. Half-a-dozen monks, with their white sugar-poke headgear, which descends to their waist, and their wicked eyes peering through the small holes, act as pall-bearers. Behind the funeral car come more of these

ghostly monks, with a priest—who is the only one, besides the driver, who is not playing the “bogle.” They number about thirty in all, and, like the professional mourners in Jerusalem in our Saviour's day, they will demand a goodly pay.

#### NUNS AND PROSTITUTES.

At the *table d'hôte* at night in the hotel a learned and influential Italian gentleman said, “When you visited Pompeii you would see the houses of ill-fame; well, almost opposite the chief of these is the house where the heathen nuns lived. The nunnery and the brothel were invariably found together. And the same thing exists at the present day. In short, nunneries are just houses of ill-fame.”

#### SUB-DIVISION OF OFFICES.

When asked the reason why there was such a sub-division in every department of state, etc., this gentleman answered: “The reason why there is such sub-division in every office of government is to enable as many as possible to live by doing next to nothing, and also that they may fleece all who come within their grasp.”

#### BIBLE SOCIETY'S COLPORTEURS.

Wednesday, 24th April.—The colporteurs connected with the British and Foreign Bible Society held a conference to-day. We went to see Pastor Thomas of Rome. We were asked in. Dr Gray, who presided, introduced us to the colporteurs, sixteen in number, very earnest and intelligent-looking men. After he had told them of our work against Popery in Scotland, they all rose up and saluted us in a most brotherly and affectionate manner. The earnestness of their faces we shall never forget. A few were middle-aged, the others younger. Just before we entered one of them was telling how that, four years ago, he was a Popish priest, and how he had gone round his flock and others and gathered together between 3000 and 4000 separate portions of the New Testaments which they had secured, and made a bonfire of the whole of them. But the Lord Jesus Christ since then had shown him his sins, and the wickedness of Popery, and he was therefore now circulating among the people the very Bible he used to destroy.

#### OCTOPODES v. THE POPISH CHURCH.

Visited the Aquarium; saw the sea-horse and octopodes, the

electric skate, which, when we lifted it in our hand, gave us a shock, serpents, snakes, great lobsters, sea plants, etc. Though small, it is a wonderful collection. We watched the four or five octopodes for a long time. They are very ugly, and are excellent symbols of the Papacy. They have long feelers and many long suckers, with a large head and eyes behind. They cover themselves with mud, open their mouths, and get their suckers round the bodies of their victims. These are just the tactics of the Papacy. It lies amongst rags, muck and filth, and puts out feelers to entice the ignorant and unthinking souls of men and women. When such come within reach, it throws its long suckers about them and sucks them into the bottomless pit.

#### BEGGING PRIEST.

When we left our hotel in the morning the first person we met was a Popish priest who produced a small bag with "elemosine," etc.—"alms"—printed on it. He presented it to us and jabbered, but he came to the wrong men. Not a farthing would we give one of them.

#### GENTLEMEN BEGGARS.

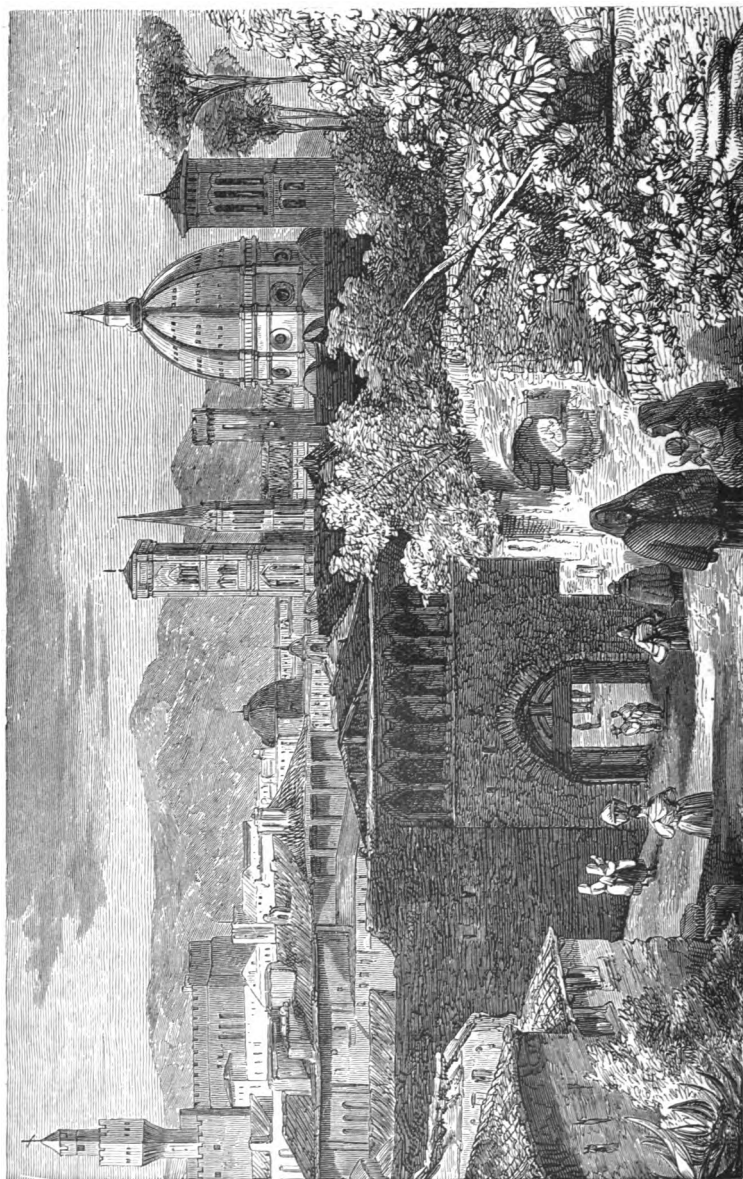
A man better dressed than we were came to us one night and asked help. Gentlemen beggars are quite common.

#### IMPRESSIONS OF NAPLES.

It is dirty, filthy, a city of beggars, most of the streets narrow, the houses much too high, many of them five or six stories in height, balconies to most, rooms small: those not beggars sell fruit, vegetables, fish, and everything you can think of. There are few horses, mostly mules, asses and bullocks.

The people are grossly superstitious and priest ridden. There are 300 churches, many of them within a stone's throw of each other. All, with hardly an exception, are sheer waxworks. Images and pictures are set up on the front of some houses, with lamps burning before them. The large idols which were wont to stand at the street corners have been removed. No Popish procession is tolerated in the streets. The idolatry, which is universal, is worse than that of Paul's day.

Have been in Naples from Saturday to Wednesday, namely, five days. Left for Florence in the afternoon.



GATE OF SAN NICOLÒ, FLORENCE.

## FLORENCE.

Thursday, 25th April 1895.—After leaving Naples saw little cultivation for a goodly distance. The people are awfully lazy. Saw in a field one of the smallest donkeys we had ever seen. From the train it looked not much larger than a big cat. Yet it was yoked to a plough. The ground is easily tilled. It is mostly delved with spades having long handles. Few, if any, Italians will die of overwork.

As we approached Florence the scenery was very lovely. Already the vines were beginning to cover the trellised work. It looked a perfect Eden. It was dull and wet. How grand is the scenery when the sun shines in all his glory. The river Arno helps to beautify the scene.

## THE CHURCHES—WAXWORK SHOWS.

We arrived at 8 A.M., and at once started for the churches. We entered that of Sta Maria Novella. Mass in two side chapels. In one there were six women and two men, in the other ten women and five men. This church is very large. The ceiling and walls have no frescoes. In a side chapel, very dark, we saw two glass cases. In one were a number of silver or tin hearts. Could not make out what was in it besides. After a time discovered a man's face of marble, or painted like marble. It was hollow behind, had red hair and beard. Two young women came and knelt before it and prayed. In the other case was a Madonna, standing.

## ST DOMINICK THE PERSECUTOR.

In a large case was a life-size image of St Dominick, one of the bloodiest of men, who slaughtered the Waldenses and set up the bloody Inquisition. A doe with a torch in its mouth lies at his feet—a fit emblem of the murdering and devastating work of this monster whom Papists adore.

## MORE WAXWORK FIGURES.

In another side chapel mass going on, twelve women and five men being present. No devotion; only resting and looking about

them. Near the entrance of the church, within glass, there is a large waxwork exhibition of the crib, with Mary and Joseph, cow and ass, etc., and in front a MONEY-BOX having on it the words, "Elemosine per mantenere lume al santo presepio"—"Alms for maintenance of light to the holy show." But there were no candles, so the alms were scarce. We shall return to this show. In a side chapel are two beautifully-dressed female idols in a large glass case. At a side altar, in a case, is an awful face, with a crown of thorns on its head, most horrible to look upon. This is how the Papacy blasphemes Christ. Near it is a dark marble effigy, with a lamp burning before it. It might stand for a nigger. "Effigies divi Antonini arch."—"Effigy of the divine Antoninus archbishop" is the title attached to it.

#### THE CATHEDRAL,

generally called *Il Duomo*, is an imposing gothic building. The exterior is very fine. It is covered with different coloured marble. There are no end of niches filled with Popish gods and goddesses. High up is an image of Christ, with mitred bishop, nun, etc., about him. Above this is the Madonna and Child, seated. The Child holds up three fingers, like the Pope. Mary is the queen of this idol temple. There is a great array of figures of cardinals, bishops and saints. Will it be credited that this new façade was unveiled in 1887 by our professed Protestant Queen? What had she to do honouring all these false idols and this mass-house, with its superstitions, idolatry and blasphemy? The interior is without adornment. It is darkened by the pictorial windows. There are no side chapels or altars in the transepts. Can't make out what figures are on the windows. Over the grand entrance is a large fresco of Christ crowning Mary. What blasphemy!

#### HIGH MASS—NO SPECTATORS.

In the centre of the cathedral, under the great dome, is an octagonal white marble wall fully 5 feet high. In front, stretching about 15 feet, is a glass and wood partition, with two folding doors in the centre. This erection covers a large space. All the performances go on in this enclosure. The people have to look through

the glass. This is worse than in a circus, for there you see the performers without the intervention of a glass partition. There is a side entrance, and another at the back for the performers. When we looked in, we found about fifty performers going through the bloodless tragedy called the Mass. The Italians pronounce it "Messa," and it is indeed a sad and blasphemous "mess." The show folk were marching and counter-marching, rising up and sitting down, going up to the altar, and again retreating, removing their chimney-pot headgear, and again replacing it, changing their dresses, and bowing and scraping, kissing and embracing one another, now on their knees, and then up again. Candles burning on the altar. The whole place and performers fumigated with incense. They needed it much. The reader would expect that a great crowd would be eager to witness this grand farce. We will quote from our note-book what was written as we watched the show :—

"The chapter, numbering fifty performers, with the choir, at high mass. *Not one soul paying the slightest heed.* Occasionally a few tourists look on and pass by. At the consecration, only two monks put in an appearance. These lazy prelates were just playing themselves like children. They were acquiring an appetite for dinner. Instead of hunting hares and foxes, they were having grand exercise and gymnastics in manufacturing their flour-and-water gods. The groaning, intoning, chanting and sniffing of their prayers and canticles in an unknown tongue was most tiresome, so we left them to themselves like every other sensible person. We went into the sacristy to see what was going on there. Here were priests and prelates, some robing, others changing their robes. Whatever they took off or put on they kissed the small cross upon it. This is just like the dressing-room of the theatre and circus. The people were walking about the large building chatting and laughing. There was not the least spark of devotion. And as for the actors, the whole thing was a routine, a task, a play, and each had to get through his part mechanically. The master of ceremonies got them all licked into their positions. The whole thing was heartless and sickening. At the elevation, three men knelt, and two came forward to the glass front when the bell rang intimating that the substance of the bread and wine was transubstantiated, i.e., "changed into the body, soul and divinity of our Lord and Master Jesus Christ."

IN THE HANDS OF THE SACRISTAN—WHAT HE THINKS  
OF THE SHOW.

As we looked in to see what the queer gang—the priests of Dagon—were now doing, a voice in broken English accosted us. "I will show you over the church!" "Very well," we replied, "lead on." We were glad of a change. He took us into the chapel behind the altar, and said, "In that iron box" (it was a tomb under the altar) "is the head of St Zenobi, once bishop of this church." "But where is his body?" we asked. "It was burnt," he said. "His head is in there. Now this bronze relief represents a miracle Zenobi wrought. That child fell down forty stairs—was dead—no life—him dead. There you see Zenobi on his knees praying. That's child's mother. These people looking on; and he raised him to life after tumbling down forty stairs." We thought on our tumbling down the Mamertine dungeon stairs; but then we were not dead, and this humbug of a saint, or his head, was not needed to raise us to life. We wanted information, however, so we did not contradict the sacristan, but allowed him to go ahead.

In a side chapel, he said, "This tabernacle is of gold and silver. The Virgin's crown is of diamonds. Given by a bishop of Florence when made Pope." When such "treasures" are stolen they generally turn out to be made of Brummagem gold and silver.

As we approached the circus or stage where the performance was still proceeding, we asked, "What's going on at the high altar in there?" "They are saying high mass." "But where's the audience? Look there; not one is paying the slightest heed. There is not one present at it. Where are the people?" He replied, "The people are all about their business, and the priests are about theirs." We then asked, "Why have you high mass to-day?" He said, "We have it every day." "And do the people attend in the same way?" we asked. "Yes," he said, "just the same. There's too much prayer. It is always the same. There is no change. People hear it on the Sunday, they don't want it during the week." We then asked, "Is it not the money the priests are after?" "Yes," said he, "it's the money! If they would pay me I might pray too. I like the Protestant worship, for they have different worship—not always the same—without ceremony." We asked him if he

had any relics to show. He said they had no relics in that church. We gave him half a franc, and returned to the octagonal theatre.

GRAND PROCESSION WITH A PEACOCK'S FEATHER AT ITS HEAD.

We were just in time to witness a grand procession. The actors were worn out with their bawlings, groanings, and marchings and genuflections. Two priests, bearing great candles in massive candlesticks, accompanied by other priests, marched to the door of the sacristy, and returned carrying a large green flag with a long peacock's feather at the top. We were now to witness a peacock-feather show. The prelates, who had been marching again and again up to the altar and back again, were in a flutter. The doors of the glass partition were thrown open, and out came what might be described as a circus procession. Here it comes. There are at its head six acolytes dressed in white cottas, which are just girls' petticoats with holes for the arms and tied near the neck, carrying in their hands six huge candles in candlesticks, the candles being about 6 feet high. A priest follows carrying the thurifer with burning incense, which he waves about. Next come two priests in white cottas, and one of them carrying the long flag with the peacock's feather at the top. Then come thirty-five men, marching two deep, dressed with white cottas—these are the choir. Here come also, two abreast, eight canons with scarlet tippets over their white cassocks. Behind them are other two with purple tippets. Here are six prelates, with richly embroidered chasubles, carrying long brass rods with a small cross surmounted by a small brass ball at the end. Following these come other three prelates carrying brass staffs, which look like crutches, only they are too long for that purpose; at the top is a horizontal piece of brass. Like those before them, as they walk, shouting out the Litany, they thump their staffs on the marble floor. Now here come six prelates with very dark tippets, and other four with a different sort of dark tippet. The rear of this peacock-feather procession is brought up by a priest or prelate or the bishop with the palms of both hands close together held before his nose, while a priest walks on each side. There are about seventy-four in all. They march down the centre of the church, keeping a little to the left, chanting the Litany, then up the aisle, then down the opposite aisle, and up the other side of the

centre of the idol temple. They all kneel at every altar they pass, bawling out most lustily. Here they come to the entrance to the ring. They enter. The peacock-feather flag is laid aside, and this ludicrous and absurd performance is ended. They call this religion ! What then is imbecility, if this be the worship of the Lord Jesus Christ ?

#### CAN YOU SPEAK ENGLISH ?

As we sat recording in our note-book what we had just witnessed, a young lady, about our own height, came up to us and asked, "Do you speak English ?" "I think I do. Where are you from ?" "Falkirk." "I'm from Dunfermline." "You're not Mr Jacob Primmer ?" "Yes, I am." She then introduced us to her husband, son and uncle, and there we conversed about Falkirk Parish Church and the innovations. It was refreshing to meet one's fellow countrymen in that Pagan city, and to find them at one with us in denouncing the Ritualism being foisted on the National Church of Scotland.

#### IN THE HANDS OF ANOTHER SACRISTAN—DOES NOT BELIEVE IN POPISH ABSURDITIES.

Church of Sta Croce, which is now the Pantheon. It belonged to the Franciscan monks. The Government confiscated it. Only seven monks remain, and it is hoped they will soon die out. The altars have been removed from the transepts, and monuments to poets, statesmen, artists and others erected in their stead.

A sacristan offered to show us over the church. "Very well," we said, "lead on." He gave us the history of the church and how the state had turned it into a temple for national monuments, and the following conversation followed :—

S.—"There was no use for all the altars that filled the church, it was much better to remove them and put up monuments instead."

P.—"Do many attend your churches ? We saw hardly a soul at the high mass in the cathedral this forenoon."

S.—"Not many, except on Sundays."

P.—"Is there any preaching ?"

S.—"No, there is no preaching—only the mass,"

P.—"Have you any relics ?"

S.—“None, except a small piece of the real cross.”

P.—“But we have seen scores of pieces of what is called the real cross. Do you not think that the thing is absurd and a swindle? The priests have bits of this cross in Rome, Paris, and everywhere. If they were all collected they might fill this church.”

He then led the way into a side chapel. On the wall was a painting. The conversation was resumed.

S.—“This is the fresco of St Anthony of Padua. You see him eating the host in public. Now watch the horse, it has fallen on its knees before it. You see the man, who is an unbeliever, tugging at the reins.”

P.—“You don’t believe that a horse would worship a god made of flour and water?”

S.—“Well, legends during the middle ages were good for instructing the ignorant.”

P.—“But what good would an absurdity like that do? People would never believe it; and if they did, what good would it do them? By the way, have you a painting of this saint preaching to fishes?”

S.—“No, we have not.”

Our friend the sacristan then opened his mind and showed himself in his true character.

S.—“It is true the thing is absurd. There is also the case of St Francis of Assisi who preached to birds. How could he know the language of birds?”

P.—“If they had been alive in our day, both Anthony and Francis would have been confined in a lunatic asylum.”

S.—“You are right. And if St Francis had got the stigmata in our days he would have been put in prison for mutilating himself.”

P.—“You don’t believe that anyone gave him the five wounds in his hands, feet and side, but himself or an accomplice?”

S.—“No, I don’t. It’s a great pity they injured the Catholic religion by such things.”

P.—“The secret of the whole thing was to get money—it’s all a swindle.”

S.—“You are right; yes, it is the money they want and nothing else. This is a sculptured tomb, by Giotto, of one Bardi. It represents the general judgment. But you see Bardi only coming

out of the rent rocks, so it is a judgment day all for himself—as no one else is to be seen.”

“This fresco is of a saint raising two magi to life. You observe that two are lying dead and two are raised up alive. Its easy to work a miracle of that sort if you have four bodies—two dead and two alive.”

#### THE INQUISITION OF FLORENCE.

S.—“The Inquisition of Florence was in the neighbouring Franciscan monastery. The Dominicans were first in possession, but they hated the Franciscans. In 1737 Orini suppressed the Inquisition, and this is his monument. He deserves it.”

We visited the cloisters, chapel and refectory. The trials and tortures took place in this latter large square room. It was here that the great Reformer Savonarola was tried and condemned to be burnt. This monastery and church have been confiscated by the State. The great church is to be used as a Westminster Abbey for monuments of the great and noble.

#### GALILEO COMPELLED TO RECAT BY THE INQUISITION.

In this church rest the remains of the great Galileo, who got little rest at the hands of the Papists while he lived.

The Papacy has ever been the foe to all progress and learning. Whoever resisted her proud and audacious pretensions, whether in relation to facts, history, science, politics, religion, or indeed anything, must pay the bitter penalty in torture, imprisonment, and often in a terrible death. She is of the same spirit to-day. She changes not. The great and illustrious Galileo is a case in point. As we stood by his tomb in the Church of Santa Croce, Florence, we thought of that old man, seventy years of age, standing a prisoner before the bloody Inquisitors, and, after torture, compelled to withdraw his statement that the world went round the sun, when the so-called infallible Pope and his prelates declared, in their ignorance, that it was the sun that went round the earth. Our illustration shows the mighty philosopher, seventy years of age, and laden with many infirmities; after a wearisome trial and incarceration in the horrible dungeons of the bloody Inquisition, of which the Pope was and still is the head, condemned by his ecclesiastical

judges to adjure by oath on his knees the sublime truths of his scientific creed. When Galileo, in obedience to these Popish monsters, swore that the earth did not move round the sun, he said, in a whisper, "*E pur si muove*"—"And yet it does move." And everybody, with the exception of the so-called infallible Pope and his minions, believes that it does move. We saw the monastery in Rome where this trial took place on 22d June 1633. It is now the office of the Ministry of Public Instruction. It is thus that God confounds the Papacy. As the Papacy cursed



GALILEO BEFORE THE INQUISITION—HOLDS UP HIS HAND.

Galileo, so now she curses the Italian system of national education. Galileo was in the right, and the progress of Italian education is onward, despite these cursings.

#### COLLECTION OF HEATHEN IDOLS.

Friday, 26th April.—Church of S. Maria Maggiore. Idols—Four Madonnas and Child. Head of Christ in a case. A miraculous Madonna and Child, gorgeous in colours—lots of tin or pewter hearts. At the right side of the high altar is a black Madonna

and Child—regular niggers—just the very gods the ignorant Hindoos worship. The adjoining altar has a most minute Madonna and Child set in a gem—had to get very near to see it. Everywhere Mary is seen to be the great goddess of the Papists. A system of such gross idolatry can never by any possibility be classed as a church of Christ, else it will be impossible to find on earth the church of the devil.

In a confessional box, a priest, who hid himself behind a curtain, had two young women, confessing them, or rather polluting their already corrupt minds by suggesting, in obedience to orders, whether they had not committed the most abominable sins. So immoral is the confessional, that to it is traced the prevalence of all sorts of iniquities in Popish lands.

We found a dozen people in the church about 8 A.M. They were joking and gazing about. Not a grain of devotion in one of them. We soon had cause to know that they were chiefly beggars.

The cathedral. We visited it a little after 8 A.M. At a side chapel was a Madonna, superbly dressed in silk, adorned with diamonds and brilliants, just ready for a godless ball. Three men and two women, one with a rosary, on their knees, praying to this idol. Another woman was looking most intently either at the gems, which would have helped to procure a good breakfast as long as she lived, or at the expressionless face of the dumb idol. At another altar were five men and three women on their knees, while at the neighbouring altar there was one man. No mass going on. About twenty persons in the great church. Beggars on duty at every door. Two women in a confessional box. The priest had just finished off one; he turned to the other side, drew back the shutter that covered the small grating through which the confession was made, and began his Satanic operation on his second victim.

#### HIGH MASS FOR THE DEAD—MOST DEPLORABLE IRREVERENCE AND LEVITY.

What follows we take word for word from our note-book what we wrote on the spot:—

Coming out of the cathedral by a side entrance we saw black and white hangings over the door of a building opposite. There were

also these words, "Benedetto il S. nome di Dio"—"Blessed be the sacred name of God." We crossed over, pushed the door open, and were greatly surprised to find ourselves in a small chapel full of surpliced priests and attendants. We were the only stranger or member of the public present. Having got in we had no intention of going out. We saw in front of us a great catafalque, which filled nearly the centre of the chapel. The coffin was placed beneath this huge erection, which was covered with a still huger black velvet pall, with large skulls and cross bones in gold at the four corners, while a black velvet cushion rested on the top. It was facing the altar, which was lit up with candles, and at which four priests, arrayed in black chasubles and other mass vestments, were celebrating high mass to get the soul of the defunct occupant of the coffin out of the Papists' imaginary purgatory. On each side and at the end of the chapel were long seats or pews, two deep. In these were twelve priests arrayed in white surplices, also four men dressed with a black garment, which reached to their feet. The material that two were dressed in was black twilled linen, while the other two had glazed linen, just the material that ladies' dresses are lined with; these were fastened round the waist, and a hood of the same hung on their backs. The priests, who are possessed of awful lungs, made the chapel resound with their Baalish howlings, as they recited the litany for the dead. We never witnessed such irreverence in our life. There was hardly a grain of solemnity or seriousness in one of them. They were impatient to get through with the performance.

To our left, on a slightly-raised platform, with a long seat behind, stood two of the black-robed gentry. Again and again they whispered to each other and talked, and from the laughter they indulged in we gathered that they must be joking. The other performers were in too great a hurry and listless to pay any heed to them.

The sacristan, dressed in similar black material, was constantly moving about; at length he brought into the chapel another dressed likewise in black linen, with hood, and he had on in addition a black apron, in which he carried a long box with wax tapers, which he served out to everyone present except ourselves. Mass was almost finished.

At the close of the mass, the black-robed sacristan went up to

the side of the altar and took a long black banner, from 12 to 15 feet in length, and with R † M in the centre, and accompanied by two acolytes in white cottas, one on each side, bearing large torches, consisting of three large candles made into one, he came and stood just in front of us, at the foot of the catafalque. He was only 2 or 3 feet distant. One of the robed priests with the black chasuble left the altar and came and joined him. All in the chapel then left their seats and stood around the catafalque, holding a lit taper in each hand. They then all sang the litany for the dead. What good would their singing do for the dead? If he was in heaven their prayers were useless, and if in hell they were unavailing, and as for purgatory no such place is found in the Bible, but the idea of it was borrowed or stolen from the ancient Pagans.

While this performance was proceeding, the priest, with the mass gear on his back, spoke and joked with the black calico man, who held the banner. They laughed again and again, and holding the long banner in front of them, hid themselves behind it. But they were heedless that we were behind them, dressed as we always are with a white tie. As for reverence, hardly one showed a grain of it. Then with a well-worn paste-brush, only a few hairs being to the fore, each one sprinkled the black pall with so-called "holy water," which is said to frighten away the devil. Next, three priests with thurifers went round the hideous erection and incensed it twice. When passing the banner each time they bowed to it and the giggling black cloth man and the profane sacerdotal priest; and these sanctimonious hypocrites bowed most profoundly in return. When the incensers were passed, these two worthies were whispering into each other's ears again. But everything comes to an end, and so did this farcical swindle. They reached the "Amen," but did not drawl it out like the Scotch and English Ritualists—"A-a-a-men! A-a-a-men." No, it was a short, emphatic "Amen," and, like a lot of schoolboys who had been penned up all day in school at some dreary task, off went the white and black and mass vestments, and away they rushed to their respective churches. It was just 9 A.M.

If solemnity is expected anywhere, surely it ought to be where the dead lies. From this incident one can judge how much sincerity and reverence are to be found in Popish priests. The truth is, that the vast majority of them are declared to be, by those who know them thoroughly, nothing but sceptics and Atheists.

## MORE PAGAN IDOLS.

Church in Piazza Degli Antinori. Madonna and Child met with again and again. No mass. Four women in the church. One going round them joking and laughing.

Church of S. Lorenzo. It is very large. We found six priests performing high mass in a chapel behind the high altar. They were almost out of sight. Not a soul near them. In a glass case, near the altar, to the left, is the head of a man. Near it is another head of veined marble, with red hair and beard. Opposite is a Madonna and Child. These are considered "miraculous," so lots of hearts surround them. Eight women before the three altars. About fifteen souls in the church on their knees. Some gossiping, others looking about them, others telling their beads. Priest at high altar performing mass. All a dumb show.

Another church in same neighbourhood. On every altar where an idol stands there are money-boxes, with "Elemosine"—"Alms"—on the front. These are found in nearly every idol temple. At the side of an altar, where there is a picture of a Madonna and Child, is a box with "Elemosine per suffragi alle anime del Purgatorio"—"Alms for the suffering souls in Purgatory." The great suffering is not that of the dead, but the living, who are swindled by the priests. Two women praying before two altars. No mass. It is 10 A.M.

## PRAYERS FOR THE DEAD.

Church of S. Michele, Visdomini. In the centre is a bier, with a coffin covered with a large black velvet pall. It is trimmed with rich gold lace, and has skulls and cross bones. In front are the words, "Hodie mihi cras tibi re Qui credit in me non morietur in æternum." "To-day to me, to-morrow to thee, is this. He who believeth in me shall not die for ever." At the other end, "Beati mortui qui in Domino moriuntur"—"Blessed are the dead who die in the Lord." As they are blessed, what more could we desire for them? How useless and senseless it is to pray for them. On the left side, "Sancta et salubris est cogitatio pro defunctis exorare"—"It is a holy and wholesome thought to pray for the dead." There is no warrant in all the Bible for such a statement. On the contrary, it warns all while in life to flee to Jesus Christ, the only Refuge set

before us in the Gospel. It is written, "Behold now is the accepted time, behold now is the day of salvation." There is no to-morrow. Two women were looking about them, while a third was kneeling opposite the altar, where a priest was offering mass.

#### PORTRAIT OF CHRIST OR MARY PAINTED BY GOD.

The church of the Annunziata is like the frescoed and gilded churches in Rome. To your left, on entering, is an altar, with a great canopy over it, and a wide space enclosed by marble walls. The canopy is like a baldacchino. A large number of silver and gold (Brummagem) lamps are suspended to it. They give a feeble light. There are hosts of hearts, flowers, etc. All this adornment and wealth and votive offerings testify that something here is considered "miraculous." Just above the tabernacle, on the altar, in a richly-gilded frame, is the oil painting of a man's face, with a slight moustache. There used to be an inscription on the wall intimating that when the artist Bartolomeo painted the drapery, "the face of the Virgin was miraculously painted by God." There must have been a mistake in regard to both painter and subject. It could not be Mary, as it is a man's face. Unlike the Pope and some of our young budding clerics, it has hair on its upper lip; and when Papists say this is a true portrait of Mary, or of our Lord and Master Jesus Christ, how is it that of the hundreds or thousands of portraits and images of Christ and Mary not one resembles this one, and very few are alike? In this same church are a large number of images and pictures of Christ and Mary, but they do not in the least resemble this painting. Of the blasphemous attributing to man's work the power of God one shudders to think, and must refrain from writing.

Mass was going on. In the seats fronting the altar about eighty were present, the proportion being three women to one man. The majority were sitting listlessly looking on while the priest performed his functions. The worshippers moved mechanically; now they were on their knees, then standing, and lastly sitting—they were present, but that was all. Mass was soon over, when all rose and left the church.

Behind the high altar a young lady was kneeling before the stations of the cross. In a side chapel there is a wood relief of the

"Mater Dolorosa"—"Mother of Sorrows," and round it lots of artificial flowers.

#### A CHILD MIMICS THE PRIEST AT MASS.

We returned to the altar with the "miraculous" painting of Christ or Mary. We went within the enclosure. The priest was just beginning mass. We got alongside of him and watched every manipulation and antic. We looked over his shoulders and saw the pages of the mass book. All was a dumb show. He mumbled, turned round, knelt, turned to the right, then to the left, kissed the altar, and made the sign of the cross over and over again. A man in ordinary clothes acted as "altar boy." There was not the slightest devotion in either of these two performers; they just went on like machines. The priest was so intent on rattling over the performance, that he appeared to be unconscious of our being at his elbow watching the blasphemous performance known as the turning of a little flour and water wafer into God Almighty. We stood close to six women and one man, who were kneeling in front of the altar. One woman, with rosary in hand, was rattling away at her prayers; another was just looking about her, not a prayer did she say.

We were greatly interested by the antics and capers of a little, well-dressed boy of about three years of age. While we were at the elbow of the priest, he got behind him. He had a small mass book or missal, illustrated, in his hands. Whatever the priest did, this sturdy little fellow did the same. When a leaf was turned over, over went one in his little book. The priest got on his knees, so did this child. He turned round and bowed, so did the boy. He groaned and muttered, so did this infant. Up went his hands, down went his mouth to kiss the altar. The child made the same motion, though not at the altar, and repeated the amens and gibbered away. Thus a little child was made to show the absurdity of the mass, and to mimic it and turn it into ridicule. The gestures, genuflections, prostrations, and up and down movements greatly interested more than ourselves. The mother, who was on her knees some little distance behind her child, was watching its antics with evident delight. The youngster's performance helped to cover the farcical performance with ridicule and contempt, as fitted only for young children and idiots. Signor David Salvagni (Vol. I. page 73) tells us that one hundred years ago one of the chief

diversions that children were allowed at home was to dress up like a priest or attendant at the altar, and imitate the service of the mass; thus reducing to mere playthings the images, furniture and vessels which were used by the priests. The priest got through with the mass in twenty minutes; the ordinary time is half-an-hour. Close by this altar was a priest sitting at a desk evidently receiving money for masses to be said at this "miraculous" altar. A ragged beggar, who was outside this small chapel on his knees mumbling, assailed everyone who passed for alms. A few gave him something, but he went on as if he had got nothing.

The altar is covered with silver or pewter, with a rim of gold or brass round the front and sides. At the close of the mass many people came up to it and kissed away at this metal covering. They also stretched their hands high up in the direction of the painting, touched the reredos, or back of the altar, and then put their hand to their mouth and kissed it. Job describes such idolatry as iniquity and a denial of God, who is above (Job xxxi. 26-28).

#### SOME OF THE MIRACLES WROUGHT.

On the walls and all round this chapel are names on metal hearts. There are also pictures of the miracles said to be wrought, not by the altar, nor by the "holy" face, but by the Madonna and Child. One shows a man and his wife in a wine cellar. A puncheon of the accursed thing is seen coming downstairs at a fine rate; but a saint is shown praying to the Madonna and Child, and so the two escape. Another shows how a man, falling from a lofty window, is caught by an angel. Another exhibits the Madonna and Child coming into a sick chamber. Rosaries are hung up along with the hearts. An inscription on the wall asserts that many miracles have been wrought.

#### EVENING SERVICE—ITALIAN PROTESTANT CHURCH.

Last night we attended a service in a mission hall near to the Presbyterian Church. We understood that it was connected with the Free Church of Italy. About forty were present, half being men. The speaker spoke well and without notes. Nearly everyone stood at prayer, and sat while singing. There was a faint "Amen"

at the end of the singing. There was a harmonium. At the close one verse of a hymn was sung. They appeared to be very respectable, intelligent, and in earnest. When we were entering, three young men about twenty years of age, laughing and jeering, also entered. They were probably Papists or Atheists. Part of the time they remained quiet, but when they attempted to interrupt, several young men got around them and let them know no nonsense would be tolerated. If it had been the time when the Pope reigned over Italy, and these young fellows had so conducted themselves in a Popish chapel, everyone of them would have been thrown into the dungeons in the Castle of St Angelo.

#### THE CRIB—A WAXWORK SHOW.

Church of St Mark. On your right, when entering, is a show of idols and dolls, with glass in front. A number of men, women and children were on their knees before this tawdry exhibition. We made our way through them to the front. Here was a sight. Here is a life-size kneeling figure to represent the Virgin Mary, dressed in pink silk with silver embroidery, and a long veil of blue silk with silver stars scattered on it. She has a wax face. Now pay particular attention to the hands of the humble handmaid of the Lord. What are these glittering things on the fingers of her right hand? Can it be possible? Yes it is. Her hand is turned into a jeweller's show stand. Now count. One, two, three, four, five, six, yes, there are fourteen rings on the fingers, even the thumb has one, but the little finger none. And look at the other hand, on every finger there are one or more rings. We count eleven. Do you see how two hang from the ring on the thumb. What extravagance. The living Mary may never have had a ring on her finger. What a travesty and mockery of this lowly humble woman is this gaudy vulgar display? What connection can such absurdities have with the religion of the Lord Jesus? None whatever. In this, as in so many other points, the Papacy has made a burlesque of Christianity, and in this awful blasphemous and idolatrous exaltation of the creature above her Creator, has stamped herself with the name ANTI-CHRIST. But we are not yet done with this idol. Mark her wrists, on the right are three bead and two gold bracelets, while on her left are one bead, one red carved stone, and two silver

bracelets. The starving beggars look through the glass window at all this display. Yes, they may starve. The penny waxwork is not to be marred or despoiled that they may not die of starvation.



WORSHIPPING AT THE SHRINE.

Peter, the apostle and servant of the Lord Jesus Christ, said, "Silver and gold have I none." But Dagon's priests and idols grab all the gold and wealth their covetous eyes rest on.

Alongside this figure of the Virgin stands a figure to represent

Joseph in gorgeous apparel. Why, he, the humble carpenter of Nazareth, is also converted into a jeweller's shop. On his right hand are ten gold rings. But none are on his right thumb or left hand. On his right wrist he has a gold bracelet. In his left hand he holds a gilt pole with lilies; and over his hand hang no fewer than three rosaries of white beads and a medal.

In the foreground lies a stucco figure of a boy about a year old upon a blue silk cushion in a square dish. Round its neck is a red ribbon with two gold rings and a black rosary, and a pink silk petticoat is fastened to the waist.

Behind this group are two gimcrack figures for angels, with blue wings and red hair. Also two good-sized wax dolls in pink silk, with wreaths in their hands. A little wax figure is between them, with a cross in his hand. Not far from the stucco idol in the square dish are large heads of an ass and a cow, which are bent towards it in "holy" reverence. Surely such a grotesque scene is only fit to be admired by cows—senseless cows and idiotic asses? Lots of artificial flowers fill up the sides and background. While we were recording the foregoing, a number of idolaters were on their knees worshipping and praying to these contemptible idols. Will anyone dare to say that bowing to these images and offering prayer before or to them is not rank idolatry? And are Papists therefore not idolaters, and the Church of Rome the idolatrous anti-Christ of the Scriptures? Unhesitatingly we say, yes, she is the anti-Christ—the unholy Babylon—and doomed to perish.

#### A CROWD OF IDOLATERS CHASED AWAY FOR 2½D.

While we were busy noting the foregoing, we heard a voice calling to us. Here stood the sacristan. Was he going to turn us out? Oh, no! He wished to know whether we would like to see the chapel. We said we would. He led the way into the sacristy, side chapels, and showed us the monuments.

S.—"This is the pulpit from which Savonarola preached."

P.—"Is it the identical pulpit?"

S.—"Yes. It is the very same pulpit within which he stood. This was his church, and he preached his great sermons here. He was imprisoned, tried and condemned in the monastery adjoining, and burnt as a heretic in the public square."

We now arrived opposite the ass, cow and doll show. About a score of women and girls were upon their knees before a large shrine closed in by glass doors and an iron grating, covered with gilt stars. Very little could be seen of what was inside. It was pitiful to see so many Papists on their knees praying to what they could only with difficulty make out. Some had rosaries and some had none. The sacristan marched into the midst of them, and we followed. He showed them *not* the slightest respect. "Up!" he cried; "and get out of the way." They were all on their feet in an instant, and made way for the "Scotch heretic" seeing what they were so busy worshipping. In front of the shrine was a very large bunch of flowers. The sacristan lifted it and laid it on the floor. He then opened the iron doors, which were constructed of long iron bars, an inch or so apart, and studded with small star-shaped knobs. He next threw open two long glass doors, and, striking an attitude, he said,—*"This is a very grand work."*

We looked inside, and so did the Pagan idolaters who crowded round us. We saw a large, reddish marble image representing Christ all besmeared with red paint for blood, and having a crown of thorns. A lot of hearts and rosaries were hung round, to show it was a "miraculous" idol. The glass doors were again closed, and the iron doors fastened, and the nosegay restored to its place. We then rewarded him with the sum of twopence halfpenny—a score of idolaters chased from their idol for five halfpennies!

Oh, are the horrid and awful profanity and idolatry of the Popish mass-houses not enough to call down divine vengeance, not only upon Italy but Great Britain and Ireland, where the same Pagan idolatry is to be witnessed daily, and to educate the children of Papists and also of many Protestants, our Governments have been handing over to irresponsible Popish priests hundreds of thousands of public money yearly, about ninth-tenths of which are contributed by Protestants?

#### REMARKS ON FLORENCE.

Florence is beautifully situated, and has a cleanly appearance. The scenery around it is very grand. There are abundance of beggars in its streets and churches, but they are not so vile looking as those in Naples. You always find them about or within the mass-houses. Popery is hardly so gross here as in Naples. There is not so

much of the waxwork display, yet there is the same grovelling and degrading idolatry and superstition. The people are not so dirty and ragged as the Neapolitans, and are very civil, but they are as indifferent and irreverent in their conduct in their mass-houses as the Papists in Rome and Naples. The churches, internally, are plain, compared with the gorgeous display of paint and gold in Rome and Naples, but the exteriors of the Cathedral and Sta Croce are grander than the majority of the churches in these cities. There are no factories or works of any kind.

We left Florence on Friday, 26th April, spent nearly three days visiting the churches of Paris, and three days in London, where we witnessed, in St Paul's Cathedral, the same antics, postures and tomfoolery, at what they call "holy eucharistic worship," as we had seen in the Popish mass-houses in Italy—nothing else than the blasphemous and idolatrous mass. We reached home, by the blessing of God, on Saturday, the 4th May 1895, having been away six weeks.

#### REFLECTIONS ON ITALY.

On the journey from Florence to Paris, we wrote the following reflections on what we had witnessed in Italy. Popery is worse a hundredfold than what one reads of Paganism, ancient or modern. Instead of sending missionaries to the black heathen, we must first of all send our best men to labour among the white heathen—the Papists. We were told by a very good authority that the Italian Protestants are not doing anything like what they might do for the regeneration of Italy, and that the British are much the more active propagators of the Gospel, and missionaries in that dark Popish land. The Waldensian Church must be roused to greater activity. Aggressive and bold work is needed both indoors and out-of-doors. Why not begin in halls and churches? Christ and his apostles show us how the Gospel can be propagated—they reasoned and disputed with and addressed the people singly, and in small numbers, and also in their thousands in the open air.

Disseminating Christian knowledge by circulating the Scriptures, must be followed up by more energetic exposure and denunciation of Popish superstition and idolatry.

The Waldensian Church is weakened, and her liberty invaded by depending on Britain for help. They must strenuously resist the attempt made by a few to use a liturgy. Harmoniums and

organs ought not to be tolerated in their churches, as they, from experience, have been found to corrupt God's worship "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." The Free Italian Church is perhaps more able to do the needed work, but ought to go in more for aggressive operations. The Jesuits and the monks are aware of what can be done by platform preaching, and therefore by that means they get large crowds during "holy week." God will surely raise up some Italian John Knox who will do the work.

The intelligence and patriotism of Italy are against the Papacy. Although the people despise the priests, yet many of them frequent their mass-houses. Ignorance is being abolished through education and the circulation of the Bible. The people need the Bible. It is patent to everyone that those who frequent the mass-houses have little or no interest in or sympathy with the mummery and profanity of the priests. The evil is that they refuse to be singular, but will follow example and the lead—lacking the reality, they cling to the form. They know the priests swindle them, yet habit prevents them renouncing them wholly, consequently the great mass of the population are Atheists. This is the fruit that Popery always produces—witness France and Spain as well as Italy. The priests are furious because they have discovered that their power is going. No Popish procession is allowed in the streets, the priests are now made amenable to the law like other men, they cannot escape the ordinary three years' service in the army, they have been cast out of every school, and not one farthing of public money is given to their Popish opposition schools. Monasteries and nunneries have been suppressed and declared illegal; it is true that many of them exist still by evading the law, and calling their prisons "private residences," with quite a host of servants. Yet they have to pay succession duty, and are in constant fear of having, at any hour, everything they possess confiscated by the State. The Papacy is the deadly enemy of Italian unity, and of the prosperity of every free people, therefore the people, in the name of God, must fight against it, and uphold the glorious banner of King Jesus Christ.

#### THE FUTURE OF ITALY, AND THE DOOM OF THE PAPACY.

The only hope for Italy is that, now she has as a nation almost unanimously thrown off the cursed yoke of the Pope, she should

repent of the awful deeds of oppression and wholesale slaughter of God's people in the past, of her support of superstition and idolatry, and giving of her strength and influence to the "Beast," the anti-Christ, the monster drunk with the blood of the saints and the martyrs of Jesus, and that she should return to the Lord Jesus Christ, with implicit faith in His finished work on Calvary, and accept as her supreme guide and only rule of faith the best of all books, the Holy Bible. If she continues to cling to her Atheism, she will as certainly perish as the Papacy itself.

#### EARTHQUAKES.

There are terrible woes predicted in Revelation to be visited on the Papacy. When we left Florence we little thought that within three brief weeks the whole city would be shaken to its foundations, and the entire population be overcome with terror. God showed what He can and will do. When He overthrew the cities and nations of antiquity because of their sins, we may be sure that the Vatican and also Italy shall not escape unless there be repentance and a turning to the Lord Jesus Christ.

In 1851 Dr Townsend, Canon of Durham, wrote as follows of Italy:—

"The entire country and district is volcanic. It is undermined and redolent with subterranean materials for the utter destruction of the whole of the south of Italy, from Rome to the neighbourhood of Naples. It is saturated with beds of sulphur and the substrata of destruction. It seems so certainly prepared for the flame, as the wood and coal on a hearth are prepared for the taper, which shall kindle the fire to consume them. I again read the remarks of Dr Cumming:—'Rome,' he believes, 'is to be overthrown by judgments, not to be converted by the agency of the Gospel, nor to be exhausted by political assaults. It is literally to be consumed by fire'" (Townsend's *Tour in Italy*, 1851, page 196).

On the 18th of May 1895 Florence experienced the first great earthquake that has visited her since 1414. Here is a brief description from the *Scotsman*, 23d May 1895:—

#### "THE EARTHQUAKE OF TUSCANY.

"(From our Florentine Correspondent.)

"19th May 1895.

"Our Lady of Flowers had for days past been posing as the Mater Lachrymosa, till yesterday afternoon there was a pause in the torrential downpour, and the sun shone out clear on the city and province, lighting up the serpentine bend of the Lung' Arno, and adding lustre and exhilaration to more than one pleasant garden party within and without the

gates. There had been snowfall on the Fiesole heights and behind Vallobrosa, and the temperature was almost wintry as I walked home from the Cascine. The evening closed in with all the promises of a fine day on the morrow, and by eight o'clock *the cafés and theatres were thronged*, and the whole city in the *poco curante* condition of present enjoyment on the eve of a *May festa*, WHEN, AT 8.55 PRECISELY, a swaying, undulating movement was felt, accompanied by a profound rumbling from beneath, followed by noises of a cracking, splintering, or glass-breaking kind, and then all was still. But only for a second or two, and immediately there was a loud, confused murmur in the streets of multitudinous voices, as if all Florence had evacuated its dwelling-houses and was preparing to bivouac in the open. We had sustained—there was no doubt of it—a shock of earthquake, a shock severer than had been known in the city for centuries, and the inhabitants in terror, rising in many cases to sheer panic, had for the moment lost their heads—all but their tongues.”

This earthquake was succeeded by others. Notably one on 30th July, when “the inhabitants of the city were thrown into a state of great alarm.” Rome also experienced a severe and prolonged shock of earthquake, when the “people rushed into the streets in great alarm.” On the 1st of November 1895, the Pope got out of bed in great trouble, and, instead of going to God in prayer that He might change their wicked hearts, summoned his chaplains. “Then he and his chaplains recited the rosary,” as narrated in Popish newspapers; that is, they offered ten prayers to Mary for every one they recited to God—they went through a Pagan vain repetition of prayers, thinking they would be heard for their much speaking. These earthquakes have gone on for many months. Instead of the inhabitants being thus brought to repentance and to the Lord Jesus Christ, they sin yet more and more against God. As to the destructive nature of these shocks, here is what appeared in our newspapers on the 24th November 1894 :—

“A telegram from Rome furnishes appalling accounts of the loss of life and destruction of property occasioned by the terrible earthquakes which have been experienced in Southern Italy during the past four days. The shocks continue, and the volcano Stromboli, in the Lipari Islands, is in full eruption. The greatest terror in consequence prevails at Milazzo, the inhabitants flying from their houses. The most lamentable of the accounts of the destruction done by the earthquakes is that which comes from Reggio di Calabria. At San Procopio the number of the dead is very large, no fewer than 200 corpses having been taken from the ruins of the demolished houses. Forty-eight were found buried beneath a ruined church. The number of the injured is enormous. In other communes also the numbers of the dead are considerable, and of the injured very great. Everywhere throughout the affected region houses are destroyed, in some towns no house being left in a habitable condition.”—*Alloa Journal*, 24th Nov. 1894.

Our God is a God of judgment, as well as of mercy. The impenitent wicked shall not go unpunished. God's mill moves slowly, but it grinds fine. Popery in this country was once a frozen, deadly snake. Many of our statesmen have put it into their bosoms to warm it, and it has revived, and bit, and poisoned, and is now destroying them; our churches are following the same fatal blunder, they are clamouring to have the crawling, loathsome, slimy reptile set up on high once more, that it may be honoured and adored, but it will be the ruin and destruction of all who show it any favour. Instead of going to anti-Christ for help, and calling the Papacy a church of Christ, let us repeat again and again the cry John heard from heaven (Rev. xviii. 4-8), "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."



## APPENDIX.

---

A (*Page 201*).

### THE POPE'S ARMY.

"ALL have heard of the existence of a Papal Army; but few, we surmise could give off-hand particulars about it. An official of the Vatican has just supplied the necessary information. 'The force is naturally not a large one, and would be ill adapted for a policy of adventure and conquest. It consists, in the first place, of the Guardia Nobile or Noble Guard, commanded by Prince Altieri, and composed of fifty young members of the Roman nobility. The pay of each of the latter is about £13 a month; and they have a special club for their use. All the young men of the Noble Guard are persons of private means. Next to the Guardia Nobile comes the Guardia Svizzera, or Swiss Guard, recruited by powerful young fellows to the number of 100, hailing from the land of William Tell, and specially recommended for piety, as well as strength, by the curates of their parishes. The Swiss Guards act as sentinels. Armed with Remington rifles and halberds, they keep watch over the various entrances to the Vatican, and use their bodily vigour in case of any disturbance. The Papal Gendarmes also number 100, under the command of Colonel Tagliafetri. They are Italian ex-soldiers, of sincere Catholic convictions, and are employed as an escort, and to parade the Vatican grounds and halls. There is also a Palatine Guard, divided into two companies, under the command of General Erostarosa, with a staff of two majors and four captains. This force is, really speaking, of a "reserve" character, only called out from time to time. A semi-military body, attached to the Vatican is also that of 30 "Pompieri," or firemen, who look after the safety from flames of the Pope's Palace. In all, his Holiness's fighting force cannot exceed 500 men'" (*Glasgow (Popish) Observer*, January 30, 1897).

B (Page 313).

### TURKISH MOHAMMEDAN MASSACRES OF THE ARMENIANS.

THE Reformers and Covenanters always spoke of the Pope and Turk as brothers in butchery and massacre of God's people. We have witnessed, from 1894 to 1897, how bloodthirsty and merciless in diabolical cruelty the head and spirit of the Mohammedan faith—"The Turkish assassin"—the Sultan of Turkey—can be. How soon the general public forget the gruesome horrors and hellish slaughters and massacres of only a year ago! Now, let it be remembered that what the Turk is doing to-day the Papal anti-Christ—the Pope in Rome—is prepared to do to-morrow. Leo XIII. has, as by the doctrine of infallibility he is bound to do, confirmed the SYLLABUS of his predecessor, Pius IX., which displays the inner intolerant soul of the Papacy. It curses with awful anathemas all who dare to assert that the State has the right to leave every man free to profess and embrace whatever religion he shall deem true; all those who maintain the liberty of the press, liberty of conscience and of worship, liberty of speech; *that the Church may not EMPLOY FORCE*; that in the conflict of laws, civil and ecclesiastical, the civil law should prevail; that any other religion than the Roman religion may be established by the State; that in "countries called Catholic" *THE FREE EXERCISE OF OTHER RELIGIONS MAY LAUDABLY BE ALLOWED*; that the Roman Pontiff ought to come to terms with progress, liberalism and modern civilisation (see *Vatican Decrees in their bearing on Civil Allegiance*. By W. E. Gladstone, page 16, ed. 1874). Thus, when the auspicious time arrives, Papists will slaughter and massacre just as the Turks have done. Leo XIII. makes the writings of St Thomas Aquinas his daily study—in short, his only Bible—and he urges every Papist to do the same. Here is a sample of what this merciless, "saintly," and bloodthirsty scoundrel writes:—

"Are heretics to be tolerated? With regard to heretics two elements are to be considered, one element on their side, and the other on the part of the Church. On their side is the sin whereby they have deserved, not only to be separated from the Church by excommunication, **BUT ALSO TO BE BANISHED FROM THE WORLD BY DEATH**. For it is a much heavier offence to corrupt the faith, whereby the life of the soul is sustained, than to tamper with the coinage, which is an aid to temporal life. Hence, if **COINERS OR OTHER MALEFACTORS** are at once handed over by secular princes to a **JUST DEATH, MUCH MORE MAY HERETICS**, immediately they are convicted of heresy, be not only excommunicated, **BUT ALSO JUSTLY DONE TO DIE**. But on the part of the Church is mercy in

view of the conversion of them that err ; and therefore she does not condemn at once, but 'after the first and second admonition,' as the Apostle teaches : After that, however, if the man is still found pertinacious, the Church having no hope of his conversion, provides for the safety of others, cutting him off from the Church by the sentence of excommunication ; **AND FURTHER SHE LEAVES HIM TO THE SECULAR TRIBUNAL TO BE EXTERMINATED FROM THE WORLD BY DEATH**" (*Aquinas Ethicus, or the Moral Teaching of St. Thomas*, translated by Joseph Rickaby, S.J., Vol. I. page 332. London : Burns & Oates, 1892).

As the Turkish massacres are just a repetition of the St Bartholomew massacre, and as Papists are ready to glut in the same devil-incarnate crimes as the bloody Turk, and as the Turks, like the Papists, with their awful massacres, deny that they ever took place, and in order that these deeds of hell by "the great assassin" may not be forgotten, we now give a sample of the evidence of the highest authorities, including eye-witnesses, for the same :—

#### THE MASSACRE OF SASSOUN.

"The Rev. Mr Green gives copious details, with letters from eye-witnesses and survivors, in his book. The evidence is cumulative and overwhelming. He says, 'There is absolute unanimity to this extent : that a gigantic and indescribably horrible massacre of Armenian men, women and children did actually take place in the Sassoun and neighbouring regions about September 1, 1894, at the hands of Kurdish troops, armed by the Sultan of Turkey, as well as of regular soldiers sent under orders from the same source. What those orders were will probably never transpire. That they were executed under the personal direction of high Turkish military officers is clear. There can also be no doubt—for the official notice from the Palace was printed in the Constantinople papers in November last—that Zekki Pasha, Commander of the Fourth Army Corps, who led the regular troops in the work of extermination, has since been specially honoured by a decoration from the Sultan, who was also pleased to send silk banners to the four leading Kurdish chiefs by a special messenger.'

"By this time those in other villages were beginning to feel that extermination was the object of the government, and desperately determined to sell their lives as dearly as possible. And then began a campaign of butchery that lasted some twenty-three days, or, roughly, from the middle of August to the middle of September.

"No respect was shown to age or sex. Men, women and infants were treated alike, except that the women were subjected to greater outrage before they were slaughtered. The women were not even granted the privilege of a life of slavery. For example, in one place three or four hundred women, after being forced to serve the vile purposes of a merciless soldiery, were taken to a valley near by and hacked to pieces with sword and bayonet. In another place, about two hundred women, weeping and wailing, knelt before the commander and begged for mercy ; but the bloodthirsty wretch, after ordering their violation, directed the soldiers to despatch them in a similar manner. In another

place a large company, headed by the priest, fell down before the officers, saying they had nothing to do with the culprits, and pleading for compassion, but all to no purpose—all were killed. Some sixty young brides and more attractive girls were crowded into a little church in another village, where they were kept for days as the prey of soldiers, who finally slaughtered them, and a stream of human blood flowed from the church door. To some of the more attractive women in one place the proposition was made that they might be spared if they denied their faith. '*Why should we deny Christ?*' they said, and pointing to the dead bodies of their husbands and brothers before them, they nobly answered, 'We are no better than they; kill us too'—and they died."

One incident, which has naturally attracted admiration throughout the civilised world, is thus described by Mr Green:—

"... The women defended their position for twenty-four hours against the besiegers, but finally yielded to greater numbers. They scarcely left their camp when they found that they were surrounded on all sides. Their condition was terrible; many carried their babies on their backs, while the elder children stood by their mothers in the fight. They soon saw that they could never fight their way through the ranks of the enemy. Then the wife of Grgo stepped on a rock, and cried, "My sisters, you must choose between two things: either fall into the hands of these Turks, and forget your husbands, your homes, your holy religion, and adopt the Mohammedan faith and be dishonoured, or you must follow my example." With these words, holding her year-old baby in her arms, she dashed herself from the rock into the abyss. She was followed by a second, a third and a fourth woman. Without a sound, one body fell after the other. The unhappy children followed, like lambs, the example of their mothers. Very soon the ravine was filled with corpses, and the last women who leapt fell unhurt on their companions' bodies. This scene struck the enemy with horror. About fifty women and a hundred children were taken prisoners. The women bore torture silently, and would not betray Grgo and his braves. The heroine who first cast herself from the rock was called Schakhe, and her name deserves to be known throughout Europe."

"Some apology is due to the reader for printing the following incidents of this massacre. But as other people suffer these things as the result of our policy, it is but fitting that we should know of them."

"People were crowded into houses, which were then set on fire. In one instance a little boy ran out of the flames, but was caught on a bayonet and thrown back. Children were frequently held up by the hair and cut in two, or had their jaws torn apart. Older children were pulled apart by their legs."

"The Kurds killed people with bullets and daggers, but the soldiers delighted in torture. They put some to death with scissors, cutting them and opening veins in the neck. Others were sawed, others had their tongue cut out, eyes gouged out, and several fingers removed before death. I saw men and women thus mutilated, and they lay about the camp for two hours before they were killed."

"I saw a Turkish sergeant bind an old Armenian, head downwards, to two or three branches, and slowly cut him through with an axe. From this hiding-place I saw soldiers torturing Priest Ohannes of Sema,

and Priest Der Arakel, my father. Their eyes were gouged out, and they uttered horrible cries, and implored the soldiers to put them out of pain. But the soldiers made them dance; and for some time they danced, screaming with pain. Then the soldiers bayoneted them. When the dead were examined the body of the Priest Ohannes, whose corpse had still a rope round the neck, was identified. The eyes had been gouged out, and nose, ears and lips cut off, and the skin flayed from both sides of the head.

"I saw an eye-witness," says one correspondent, 'of some of the Sassoun destruction. He passed through three villages. They were all in ruins, and mutilated bodies told the horrible tale. For four or five days he was in one village. During the day parties of the scattered inhabitants would come in and throw themselves upon the mercy of the officer in command. About two hours after sundown each evening these prisoners of that day were marched out of camp to a neighbouring valley and the air was rent with their pitiful cries. He saw nothing more of them. He estimates that five hundred men disappeared in that way while he was there. This is the story of the man who saw what was done.'

"Armenians who implored protection of soldiers and surrendered were butchered at night. I saw it done. The soldiers stood in double lines of three on each side. The Armenians were marched in, their hands tied, and then bayoneted and flung into the pit. Not all were dead who were in the pit.'

"Just fancy such a picture as this," says the Rev. F. D. Greene, 'which actually occurred at Sassoun. "I bet you ten *tshireks* I'll cut clean through the necks of four Christian puppies at one stroke of my *khama*!" exclaimed one Turkish soldier. "Done!" cry half-a-dozen of his comrades. And the trial is made at once. Four Christian children are pulled out of their mothers' arms amid heartrending screams and piteous prayers, are then tied one on top of the other, head upon head, neck upon neck. Then the man who made the bet approaches with his sharp scimitar, touches the neck of the topmost, just to measure his stroke, raises his trusty steel, and with a swift sweep and a deft backward movement, produces a rivulet of blood, which runs along between the quivering little trunks and the bloody heads which have rolled on to the thirsty earth.'

"Here is another scene to which several witnesses depose. A woman dropped on her knees and implored the soldiers to give her her life—"For it is not one but two lives that you are taking—and Allah himself will reward you richly for this mercy shown a woman in my state." 'Is it a boy or a girl?' they asked her. 'Answer!' shouts one. 'How can she tell?' exclaimed another. 'Of course she can; I can tell that myself.' 'Bosh!' 'Yes, I can. It's a boy. I lay seven medjidiehs on it.' 'Done, done!' The wager being accepted, and the stakes pulled out, then the woman's body was cut open amid yells of laughter. 'Is it boy or girl?' they cried, and when they knew their answer they paid their bets, while mother and child died in their blood.

"So the devil's work went on, day after day, till even the Kurds were sick of the fantastic tortures devised by their regular allies.

"The last stand took place on Mount Andoke (south of Moosh), where some thousand persons had sought refuge. The Kurds were sent in

relays to attack them, but for ten or fifteen days were unable to get at them. The soldiers also directed the fire of their mountain guns on them, doing some execution. Finally, after the besieged had been without food for several days, and their ammunition was exhausted, the troops succeeded in reaching the summit without any loss, and let scarcely a man escape.

"After the massacre was over, the dead, and many who were still breathing, were flung into huge pits, which, months after, when visited by the consuls, exuded an intolerable stench" (*The Haunting Horrors of Armenia*. By W. T. Stead, pages 27-31, ed. 1896).

#### CONSTANTINOPLE AND TREBIZOND.

"The habit of massacre having become confirmed in the provinces now broke out in the capitals, a pacific demonstration of the Armenians was treated as an insurrectionary movement, and a couple of hundreds of unfortunates were massacred in the very city of the Sultan, and within gunshot of the Embassies of the Powers. The massacre was cold-blooded enough, but its only result was to induce the Powers to waste nearly a month in getting permission for a second guardship for each Power to pass the Dardanelles.

"If such things could be done in Constantinople, under the eyes of the Ambassadors, it may easily be imagined what outrages were inflicted, without stint, upon the wretched Armenians in the remote provinces of Asia Minor.

"I have just been reading,' writes the Constantinople correspondent of the *Speaker*, December 28, 'some private letters, from three different towns, from ladies who were eye-witnesses of what they describe. They have been shut up for weeks in the midst of it, in constant danger of death themselves—their own windows riddled with bullets and their rooms dark with the smoke of burning houses. They saw the soldiers shoot down helpless men and women, and then hack them to pieces with knives and swords; heads cut off and fixed on bayonets, little children disembowelled, women carried off to satisfy the lust of the soldiers, churches burned which were filled with men, women and children; shops and houses stripped of everything, and the clothing taken from the backs of those not killed. They find themselves in the midst of thousands of people who are dying from day to day from terror, wounds and starvation, and hear of the fate of their friends: this man flayed alive in the presence of his wife; this man brought with his wife before the officials, and both of them shot because they refused to become Moslems; most of their friends among the young women carried off by force, declared Moslem, and given over to the harems of Turks, in one case, all the women of a neighbouring village throwing themselves into the river to escape this fate. There is nothing sensational in the tone of these letters, as might be supposed from my grouping together of those facts. They tell the simple story of what they saw and heard each day. In all of them it is made clear that there will be very few Christians left in the spring. The Turks are doing their work with diabolical thoroughness.'

"That it is not merely a campaign of extermination, but a veritable persecution of Christians, to convert them by force to Mohammedanism,

is attested by many witnesses. The *Daily News* correspondent at Constantinople writes :—

“The new policy with regard to the Armenians proceeds steadily, and is effective. Every day news reaches the capital of the conversion to Mohammedanism of hundreds and even thousands of Armenians, who are offered the choice of Islam or death.

“Yet there are many who elect to die martyrs for their faith. At Marash an Armenian, an ordained clergyman of the English Church, was offered the choice. He elected death, and was killed with slow torture. At Kharput two Protestant preachers and a Syrian priest were murdered for the same cause. At Ichme a number of Armenians had sought refuge in the Gregorian Church. They were taken out one by one and asked to choose. Fifty-two died martyrs, the aged Protestant pastor Krikor being among the first butchered. At Ouzoon, not far from Ichme, on the far bank of the Euphrates, a large number of Armenians were captured and led towards the neighbouring Turkish village to be compelled to change their faith. At a point where the road follows the river bank, fifty-five of them rushed into the water, and were drowned, rather than deny their religion, the Turks shooting at them the while. At Hoh eighty-five were killed in this way. Their wives and daughters were taken into Moslem houses. Thousands of young women and girls have disappeared. They are not dead yet. They are in Turkish harems, and when their masters tire of them they will be quietly destroyed.

“A letter from Mr Hallward, the British Vice-Consul at Van, describes the condition of the Armenians in that City as too appallingly terrible for words. Thousands of women and girls are wandering in the snow-piled streets without shelter or food. They are barefoot, and their ravishers have stripped them of every garment but a chemise, and, in many cases, have left them but a mere clout to conceal their nakedness.’

“Over 60,000 Armenians,’ says Dr Dillon, ‘have been butchered, and the massacres are not quite ended yet. In Trebizond, Erzeroum, Erzincan, Hassankaleh, and numberless other places, the Christians were crushed like grapes during the vintage. The frantic mob, seething and surging in the streets of the cities, swept down upon the defenceless Armenians, plundered their shops, gutted their houses, then joked and jested with the terrified victims, as cats play with mice.

“The French mob during the Terror were men—nay, angels of mercy—compared with these Turks. Those were not insensible to compassion ; in these every instinct of humanity seemed atrophied or dead.” (*Ibid*, p. 46).

The *Times*’ occasional correspondent at Constantinople writes, on Dec. 7 :—

“The official reports published by the Turks represent that in every town the Armenians have provoked these outbreaks by attacking the Turks in the mosques or the streets, but in every place where these charges have been investigated they have been found to be either without any foundation or based upon insignificant events which occurred days or weeks before. Even at Constantinople, where there were armed Armenians, later investigations show that there was no intention of firing a shot, and that the demonstration was favoured by ambassadors on this understanding. The evidence is overwhelming that these

massacres have always been prearranged and have been directed by the authorities, though, in some cases, the orders seem to have been given by the religious authorities, while the civil officers were simply under orders not to fire upon any Turkish mob without first communicating with the Palace by telegraph.

"In general, the massacre has begun on a signal given by the authorities, and has lasted a certain number of hours fixed by previous notice, given not only to the Moslems in the town, but also to those of the neighbouring villages. In many cases the time fixed has been four hours, beginning at the close of the noon prayers. According to the Sunni law, the killing and plunder of infidels is as much an act of worship as prayer. In most cases of which we have full details the Christians have got wind of what was coming, have appealed to the civil authorities for protection, and received the most solemn assurance that they had nothing to fear. The signal once given, every Armenian to be found in the shops or streets was killed. Guns, pistols, knives and clubs were used, but the desire for plunder generally outran the desire to kill, and gave many Armenians the chance to conceal themselves. The stripping and the mutilation of the dead bodies generally came later. After a day or two the officials impressed companies of Armenians to collect the bodies and bury them in trenches with scant ceremony. Few women or small children have been killed. These are expected to become Mohammedans. Generally there has been no killing after the appointed hour, but in some places it has gone on for days" (*Ibid*, p. 51).

#### THE ATROCITIES IN ANATOLIA.

"The Central News has been furnished by M. Arctis Nazarabek, editor of the *Huntchak*, with copies of letters from correspondents in Anatolia, which give some details concerning the wholesale forced conversions to Islam of several districts on the Vilayet of Sits. Most of the events recorded occurred in several score of villages of from ten to fifty houses. The greater part of the structures were raised to the ground, and the majority of the males killed, some being burnt alive, while the women were taken off to the harems. The perpetrators of these outrages were chiefly Kurds, who have, says the Armenian priest of Sizerk, periodically attacked Armenian and Nestorian villages since October. After the work of massacre and plunder, it has been the custom, continues this writer, to compel the remainder of the inhabitants to embrace Islam under the threat of death. Those of the Christians who remained were cruelly tortured and butchered. All the rites of conversion were performed on the spot, and the newly-converted priests received white turbans and became Imaums.

"Their wives were taken away by the Mohammedans, and each was forced to take several wives of Turkish and Kurdish origin, this being done in order to bind them and prevent the conversion being a sham.

"If it happened that there were several married brothers in the same house, all of them were murdered save one. He was forced, according to the law of Islam, to take the widows thus created. The churches were immediately converted into mosques. These outrages were perpetrated in twelve villages of the Eronve community, in twenty villages of the

district of Shirvan, and in twenty villages of Khizan" (*Dispatch*, Feb. 11, 1896.)

THE ARMENIAN MASSACRES—DEvised IN CONSTANTINOPLE—  
APPROVED BY THE SULTAN!

"The Press Association understands that further diplomatic correspondence relating to the Armenian outrages will be issued shortly, from which it will undoubtedly appear that they originated at Yildiz Kiosk, *and were approved by the Sultan*, in order to check the apparently rapid development of the Young Turkish or Reform party, and not from any dread of a serious attempt by the Armenians to revolt. The latter were massacred as a warning to the former of what they might expect if they continued their revolutionary propaganda. The dispatches will show that it has now been ascertained *that not less than a hundred thousand Armenians—men, women and children—have been massacred*" (*Dispatch*, Aug. 18, 1896).

THE SCENES IN CONSTANTINOPLE.

The following extracts from private letters are given in the *Daily News* :—

"On passing down from the Rue de la Banque to the bridge I counted seventeen dead bodies, and saw near the English Co-operative Stores several persons—I could not stay to see how many, being anxious for my own safety—being clubbed to death. Maltese Street was running with blood and strewed with remnants of torn clothes. Opposite Tiring's shop I saw an Armenian clubbed to death, and again, another opposite our Post Office. While waiting on the quay I saw —, and got him an escort to take him to the old bank. On his return, shortly after, he told me he had passed twenty-four dead bodies. Whilst waiting on the quay for my son I met a Greek young lady, who wanted to get home, so my brother and I undertook to see her safely to Pera by way of Tophaneh. May I never see such a sight again. Shops looted and Armenians smashed to death by the roadside. I noticed one man with his chest completely smashed in. All this time the Turkish mob was going about in parties of twenty or thirty, with thick bludgeons covered with blood, and quite unmolested by the police. We held on our way steadily, and I was very thankful the lady kept her presence of mind, as it was a critical journey through these masses of ruffians. There were hundreds of shops and dwelling-houses looted, and, as for the Armenians massacred, no one can tell how many. But Karakeni is marked all over with blood from the bodies that were carted over, and my brother this morning saw blood still running in the gutter just below our old place, and *counted eighty cartloads of corpses*. There can be absolutely no doubt that *the police never even attempted to restrain the mob. The massacres were openly authorised by the authorities*" (*Scotsman*, Sept. 7, 1896).

THE MASSACRES IN CONSTANTINOPLE—FURTHER DETAILS  
OF THE DAYS OF TERROR.

"Reuter's agent at Constantinople, writing on September 4th, sends

some further particulars regarding the massacres at Constantinople. The worst butchery was committed in the Kassim Pacha and Halidjioglon quarters. The authorities themselves admit that the loss of life in these quarters was terrible. A new feature in this year's massacre was the conduct of Spanish Jews inhabiting Hasskoi, adjoining Halidjioglon, who behaved most disgracefully by pointing out to a Moslem rabble the houses inhabited by Armenians, and helping in the pillage of Armenian property. Most of the houses were cleared of everything, even the tiles, with which some of the halls of the houses were paved, were pulled up and carried away. The police are now making attempts to recover stolen property and hand it back to the owners. At one large cement and iron store, situated on the Golden Horn, the mob entered and killed the Armenian proprietor and his assistants, and cleared the entire store of its contents, which were taken away in lighters under the eyes of the police and soldiery.

"In front of the Guardhouse at the Galata end of the bridge, the rabble was slaughtering Armenians in the most cold-blooded fashion, in presence of a commander of troops, several aides-de-camp of the Sultan, and last, but not least, the general commanding the Hamidieh Regiment, which recently arrived here. Some awful scenes were witnessed by Europeans on the bridge connecting Galata with Stamboul. At the ticket office of the Bosphorous steamers an elderly Armenian was seen buying a ticket, when suddenly a policeman appeared, and forthwith commenced searching the man. The latter protested against this treatment, and for reply was cuffed by the policeman. Some Turkish officers, who had observed the scene from the coffee-house close by, came out and remonstrated with the policeman, who thereupon declared that he was searching the man for cartridges, and that he had some of the latter in his pockets. This charge was baseless, but some men in the crowd standing by shouted, 'Kill him,' and at once several of the rabble rushed at the wretched man as if he had been a mad dog, and battered his brains out. Not content with this, the mob, which was composed chiefly of Kurdish porters, then turned to two young Armenian boys at the water-sellers' booth, just in front of the spot where the Armenian was butchered, and forthwith dispatched them as well. These cold-blooded murders *were clearly provoked by the police*, and took place in their presence and in that of several army officers, none of whom raised a finger to prevent them. On inquiry, it was ascertained that the elderly Armenian killed was the sacristan of the Armenian Church in Pera, who was well known and much respected.

"Another Armenian was seen paying his toll at the entrance of the bridge, when some Mussulmans came by and one dealt him a frightful blow on the head, which killed him outright. The murderer did not even turn to see whether he had killed his victim, but quietly went on his way in search of more Armenians.

"Some surprise will doubtless be expressed abroad at the utter absence of any semblance of defence on the part of the Armenians when attacked by the mob. In the first place, it should not be overlooked that five centuries of servitude and oppression have stifled all instinct of self-preservation in the Armenian; and secondly, nearly all the victims of the recent massacre were absolutely defenceless. On the other hand, a case is known showing what a little defence will do against a mob of cowards.

An American negro sailor, with two Italians, were inhabiting a house where fifteen Armenian porters had taken refuge to escape massacre. The rabble prepared to force an entrance, but the sailor and his companions placed themselves in front of the door and succeeded in driving off the assailants. Owing to this heroic action the house was not touched, and the Armenians were saved.

"As regards the number of victims, most of the Embassies place it at 6,000, but the exact figure will never be known, as there is no longer any doubt that large numbers of the massacred were thrown into the sea.

"A Russian steamer which arrived in port on the second day of the massacre (Thursday) reported having seen in the Sea of Marmora a tug towing out to sea three lighters filled with dead bodies" (*Scotsman*, September 9, 1896.)



# INDEX

## A.

ABERDONIAN in Rome, 143  
 Absolution—Fishing - rod, 228, 261, 316  
 Absurdity of idolatry, 338  
 Admiral Coligny, 305, 309  
 Adoration of Cross, 273  
 — of Pope, 100  
 Adrian IV., 120  
 Adventures, 2, 138  
 Agostino, Church of, 185, 266  
 A. K. H. B., 48, 125  
 Albigenses, 77  
 Alden, C. W. L., 39  
 Alexander, Dr Lindsay, 308  
 Alexander III., Pope, 77  
 — VII., 117  
 Alford, Dean, 22, 232  
 All Saints, Church of, 136  
 Almsdeeds, 69  
 Alps, 4, 5  
 Altars—Miraculous, 80  
 — of Repose, 266  
 — Pagan, 318  
 — Privileged, 142  
 — Ritualists', 297, 318, 376  
 — St Peter's, 78  
 — Washing high, 271  
 — worshipped, 273, 287  
 Ambassador, 57  
 America, Italians in, 47  
 American and Jupiter, 133  
 — Consul, 39  
 Anarchists and Pope, 39, 40  
 Ancient Rome, 37  
 Andrew, Church of St, 267  
 Angel worship, 68  
 Angelo, Castle of St, 310, 319, 329

Angelo, St, 291, 329  
 Animals, Blessing, 256  
 Anthony, St, 256, 316, 393  
 Anti-Christ, 17, 74, 88, 94, 98, 103, 110, 119, 315, 318, 324  
 Antique, Priest and, 352  
 Appian Way, 156, 235  
 Applause in St Peter's, 284  
 Aquinas, St Thomas, 414  
 Arbiter, Pope an, 59  
 Armenian Massacres, 312, 414  
 Army, Priests and, 42  
 Arnold da Brescia, 120  
 — Dr, 34  
 Aspergillum, 271  
 Attempts to see the Pope, 128, 200, 202  
 Augustine, 123  
 Avignon and Pope, 164  
 Awful idolatry, 273

## B.

BALL-DRESSES, Idols and, 324, 344  
 Bambino, 144  
 Bannerman, Sir H. Campbell, 57, 334  
 Baptism, 68, 219, 286  
 Baptismal regeneration, 68, 286  
 Bartholomew Massacre, St, 175, 205, 300, 305, 310, 311  
 Basilicas, 72  
 Bay of Naples, 372  
 "Beast," 99, 324  
 Beggars, 57, 178, 237, 259  
 — in St Peter's, 126, 219  
 — lifts collection, 342, 367  
 — Monks, 259  
 — Naples, 342, 352, 367  
 — Priests, 180, 385  
 — Saint, 155  
 — Washing feet, 266

Bellarmino, 13  
 Benedetto Cairoli, St, 238  
 Bible, 4, 31  
 — expelled from Rome, 31  
 — Index, 120  
 — Pius VII. foe of, 120  
 — Popery, tried by, 67, 339  
 — Seymour on, 32  
 — shatters Popery, 69  
 — Society's colporteurs, 384  
 — *v.* Tradition, 339  
 — weighs, 340  
 Bigotry, 22  
 Bishop of Limerick, 40  
 Blakeney, Dr, 307, 311  
 Blasphemy, 265  
 Blessing animals, 256  
 — Oil, 263  
 — Water, 286  
 — with a Cross, 295  
 Blood, St Jannarius', 350  
 Bloody idol of Christ, 268  
 Bluejackets and Pope, 136, 194  
 Bona, Cardinal, 118  
 Boniface III. and Phocas, 151, 231  
 Bridge of St Angelo, 83  
 Bridget, St, 75  
 Britain and Italy, 39  
 — and Vatican, 59  
 British Consul, 54  
 — Embassy, 57  
 Brothels, 374  
 Bruno, Giordano, 183  
 — St, 119  
 Burial of Wafer, 262  
 Burlesque of resurrection, 280

## C.

CALIGULA, 194  
 Campagna, 13  
 Campbell Bannerman, Sir H., 57, 334  
 Campitelli, S. Maria in, 237  
 Canada, 59  
 Candle, Pascal, 285  
 Candlish, Dr, 105  
 Cannibalism, 370  
 Canossa, Henry IV., 114, 301  
 Capuchin Cemetery, 165  
 Cardinals, 200, 229  
 Cardinal's big toe, 229  
 — chief penitentiary, 228  
 Carriages, Pope's, 323  
 Castle of St Angelo, 310, 319  
 Catacombs, 159  
 Catechism of C. of Trent, 12, 98

Cathedral, Florence, 388  
 Cathedral, Naples, 350  
 Cathedrals, origin of, 72  
*Catholic Herald*, 86, 97, 244, 249, 251  
 338  
 Cemetery, Capuchin, 165  
 Cenis, Mont, 5  
 Ceremonies, Coronation of Pope, 100  
 — Good Friday, 273  
 — High, 220, 226  
 Chains, Peter's, 190  
 Chair of St Peter, 92, 95  
 Chambers, William, 26  
 Changes in twenty-five years, 28  
 Chapel, Interior of Popish, 66  
 — of Piety, 118  
 — St Column, 119  
 Charles IX., 303, 305, 311  
 Child and Jupiter, 218  
 — mimics priest, 401  
 — preachers, 149  
 Christ, Boy, and blood, 268  
 — Footprints, 159, 235  
 — Images of, 345, 349  
 — the Rock, 122  
 Christiana, Queen, 116  
 Christmas—Bambino, 148  
 — Crib, 360, 403  
 — Manger, 292  
 Churches, 137, 179  
 — All Saints', 136  
 — and priests, 51  
 — Domini quo Vadis, 159  
 — Gesu (Jesuits), 180, 220, 266,  
 — in Florence, 387  
 — in Naples, 344, 358, 380  
 — in Rome, 70  
 — Pantheon, 230  
 — Personified, 113  
 — Poor and rich, 369  
 — Popolo, 267  
 — Relics and idols, 70  
 — St Agostino, 185, 266  
 — St Andrew, 267  
 — St Benedetto Cairoli, 238  
 — St Cross of Jerusalem, 329  
 — St Gregory the Great, 233  
 — St John Lateran, 77, 226, 285,  
 292  
 — St Joseph, 144  
 — St Marcello, 285  
 — St Maria d'Ara Coeli, 145  
 — d'Victoria, 272  
 — di Loreto, 239  
 — in Campitelli, 237  
 — Maggiore, 174, 259, 267,  
 291, 293, 316, 328

Churches—St Maria Scala Caeli, 76  
 ——— Sopra Minerva, 265  
 ——— St Paul's, 72  
 ——— of Three Fountains, 76  
 ——— St Peter's, 83, 262, 271, 273  
 ——— in Carcere, 141  
 ——— St Prassede, 251, 267  
 ——— St Sebastian, 235  
 ——— Turks help Papists', 73  
 Chrysostom, 123  
 Clement VII., 247  
 ——— XIII., 113  
 Coach and six, Pope and, 193  
 Coligny, Admiral, 305, 309  
 Coliseum, 153  
 Collection, 130, 342, 367, 369  
 Colporteurs, 384  
 Column, Mary on, 177  
 ——— of Phocas, 151  
 ——— St, 119  
 ——— Trajan's, 137  
 Commandment, Second, 12  
 Confessional, 69, 92, 176, 177, 316, 353, 396  
 Congregation of Index, 120  
 Constantine, Baptism of, 81  
 ——— Corruption, 81  
 ——— Cross, 156  
 Consul, American, 39  
 ——— British, 54  
 Contempt for wafer-god, 336  
 Contradictory, Popery self-, 281  
 Contrasts—Idolatry, 299  
 ——— Mass, 124, 299  
 ——— Pagan and Papal, 16  
 ——— Popes and kings, 17  
 ——— worse under Popes, 33  
 Convent, *see* Nunnery  
 Coronation of Pope, 100  
 Corruption, Popish, 27  
 Council of Lateran, 77  
 ——— Nice, 13  
 ——— Trent, 12  
 Countess Matilda, 113, 301  
 Crib, Waxwork show, 360, 403  
 Crime, 35, 54, 55  
 Crispi's patriotic speech, 38  
 Cross, 74, 118, 155, 161, 162, 185, 194, 326, 329  
 ——— and cannon, 177  
 ——— defended, 279  
 ——— Development, 118  
 ——— indulged, 155, 162  
 ——— One hope, 74, 185  
 ——— St, of Jerusalem, 329  
 ——— worshipped, 273, 295  
 Crucifix, 63, 67, 75, 118, 142, 348, 367, 369

Crucifix, Miraculous, 348, 367  
 ——— Speaking, 75, 369  
 Crucifixion, 215  
 Curati, Immoral, 134  
 Curtains, Door, 88

## D.

DAGON's priests, 293  
 D'Ara Coeli, 144  
 Deacons, Ordination of, 287  
 Dead, Prayers for, 396, 399  
 Decorated Churches, 266, 271  
 Deification of Pope, 105  
 D'Victoria, St Maria, 272  
 Devil—Innocent X., 119  
 ——— worshipped, 106  
 Dickens, Charles, 147  
 Disciplines, 7  
 Discussion on idolatry, 11  
 ——— Salvation, 81  
 Disloyal, Papacy, 38, 71, 136, 196  
 Doctors in Rome, 258  
 Dog and cat, 283  
 Dominicans, Immoral, 135  
 Dominick, St, 112, 387  
 Don Juan, Monkish, 53  
 Dramatised, Passion, 221, 224, 226, 259, 533  
 Dressing a Cardinal, 290  
 Drunkenness, 137  
 Dry Mass, 281  
 Dungeon, Mamertine, 138  
 Dying, Inhumanity to, 82

## E.

EARTHQUAKES, 409  
 Easter Sunday, 289  
 Eastern Churches, 313  
 Ecclesiastical, Don Juan, 53  
 Education :—  
 ——— Bishop O'Dwyer, 40  
 ——— Corporal Punishment, 62  
 ——— Crucifix and king, 63  
 ——— Discipline, 62  
 ——— Ex-monk and nun teachers, 52  
 ——— Feeding the children, 64  
 ——— Gould Home, 335  
 ——— Government grants, 46  
 ——— Letter to Scotsman, 43  
 ——— Modern improvements, 64  
 ——— National, 42, 45, 52, 54, 57, 61  
 ——— Not Godless, 43, 54, 64

Education—Popish Schools, 65  
 — Prayer, 63, 65  
 — Proselytising, 46  
 — Religious instruction, 43, 54, 64  
 — Scotland—Popish, 46  
 — Teachers and discipline, 62  
 — Visit to National School, 61  
 Embassy, British, 57  
 Encyclical Letter, 1896, 24  
 England, Perversion of, 233  
 English Church, 29  
*English Churchman*, 106  
 Enrico Pestalozzi, 61  
 Episcopalians, Scotch, 124  
 Evangelisation, 52, 54

## F.

FAÇES of idolaters, 229  
 Fair, Roman, 317  
 Falkirk, 392  
 Fasting and anti-Christ, 68  
 Fates in 1896, 36  
 Feet of idols kissed, 238  
 — Washing, 266  
 Fine Arts, 89  
 Fire, The new, 285  
 — worship, 286  
 Fish, Cardinal as a, 293  
 Fishes, Preaching to, 257  
 Fishing-rod pardon, 228, 261, 316  
 Fleury—Historian, 311  
 Florence, 386  
 — Cathedral, 388  
 — Child mimics, 401  
 — Churches, 387  
 — Crib, 403  
 — Dead, Mass for, 396  
 — Dominick, St, 387  
 — Galileo, 394  
 — Idolaters chased away, 405  
 — Idolatry, 395, 399, 405  
 — Image painted by God, 400  
 — Images, 387, 395, 399  
 — Impressions, 406  
 — Inquisition, 394  
 — Irreverence, 396  
 — Mass, High, 388  
 — Miracles, 402  
 — Money, 388  
 — Portrait "painted by God," 400  
 — Prayers for the dead, 396, 399  
 — Procession, 391  
 — Protestant Church, 402  
 — Remarks on, 406  
 — Sacristan, 390, 392

Florence—St Dominick, 387  
 — Scotch lady, 392  
 — Waxwork shows, 387, 403  
 Flower girls, 129  
 Footprints, Christ's, 159, 235  
 Fortune telling, 317  
 Forum, Roman, 16  
 Foye's Romish Rites, 100  
 France—Massacre, 300  
 Francis, St, 113, 116, 316, 393  
 Franciscan monastery, 163  
 — Monks, 116  
*Fraser's Magazine*, 207  
 Free Church of Italy, 30, 50, 402  
 Freedom doomed, 43  
 Freemasons, 18  
 French in Rome, 19  
 Frescoes, 298  
 Friday, Good, 273  
 Frog, Pope as a, 74  
 Funerals, 82, 267  
 — Military, 267  
 — Monkish, 82, 383,  
 — of wafer, 263  
 Furniss, Priest, 257  
 Future of Italy, 408

## G.

GALILEO, 233, 394  
 Garibaldi's monument, 38  
 Gavazzi on Pope, 20  
 Genii, 117  
 Genoa—Guardian idols, 10  
 George IV., 117  
 Gesu, Church of, 180, 220, 266  
 Ghetto, 322  
 Ghost, Pope a, 41  
 Gibbon, 145  
 Giordano Bruno, 183  
 Girls deluded, 233  
 Gladstone, W. E., 35, 196  
 Glories of Mary, 112  
 Golden Calf, 300  
 Good Friday, 273  
 Gould Home, 335  
 Government, Papal, 39  
 Gray, Pastor Dr, 53, 136  
 Gregory I., 233, 325  
 — Table, 235  
 — VII., 78, 115, 301  
 — XIII., 305  
 — XVI., 113  
 Guido, 119  
 Guise, Duke of, 308

Gustavus Adolphus, 116

## H.

HALIFAX, LORD, 60, 201  
 Heads of Peter and Paul, 78, 293  
 Heathen gods Popish saints, 91  
 — Temples and altars, 376  
 Heathenism and Popery, 87, 91, 374  
 Helena, Empress, 326  
 Hell, 79, 299  
 Henry II., 120  
 — IV. of France, 117  
 — IV. of Germany, 114, 301  
 Hercules, Emblems of, 98  
 Heretics to be exterminated, 77, 414  
 High ceremonies, 220  
 — Mass, 129, 289, 388  
 Hildebrand, 78, 115, 301  
 History of Bambino, 149  
 — "Holy Stairs," 170  
 Hodge, Dr C., 95  
 Holiest of Holies, 173  
 Holy Ghost, 131, 245  
 — Oil, 263  
 — Stairs, 168, 226, 268  
 — Table, Gregory, 235  
 — Thursday, 263  
 — Water, 265, 267, 286  
 — Wednesday, 259  
 — Week, 221, 259  
 Hospitals, 259  
 Host worship, 103  
 House of Loreto, 51, 239  
 Houses, Naples, 380  
 Huguenots—Smiles, 307  
 Humbert, King, 63  
 Hunter, Pastor J., 138, 141  
 Hypocrisy, 234

## I.

IDOLATERS chased away, 405  
 — defended, 279  
 — Irreverent, 359, 369, 396  
 — Kissing, 11, 109, 218, 255  
 — Papists, 11, 106, 109, 111, 148, 171, 187, 230, 255, 273, 276, 314, 324, 343, 349, 357  
 — Pope and priests, 282  
 — rebuked, 67, 174, 218, 299, 338, 405  
 — Votive offerings, 188  
 Idolatry, 11, 12, 67, 106, 128, 148, 163, 172, 187, 218, 223, 244, 270, 273, 395, 399, 405

Idols, Churches and, 6, 69, 106, 162, 191, 232, 239, 255, 268, 338, 343, 345, 357, 360, 368, 380, 381, 395, 399, 405  
 Ignatius Loyola, 117, 180  
 Ignorant deceived, 91  
 I.H.S., 180  
 Illiterates, 65  
 Illuminated Churches, 266, 271  
 Images, Ball-dresses, 324, 344  
 — Bleeding, 327  
 — condemned, 67  
 — crowned, 151  
 — Florence, 387, 390  
 — Immoral, 111, 112, 117, 265  
 — Miraculous, 6, 127, 149, 255, 325, 328  
 — Monkish trick, 190  
 — Nude, 265, 298  
 — "painted by God," 400  
 — Pompeii, 375  
 — Repairing, 339  
 — ridiculed, 338, 363  
 — Speaking, 325, 375  
 — Tiara, 190  
 — Waxwork, 343, 349, 357, 367, 387, 403  
 — Winking, 375  
 — Worship, 12, 68, 126, 127  
 Immaculate conception, 181, 314  
 Immoral Monks, 53, 134  
 — Pictures, 298  
 — Pompeii, 374  
 — Priests, 45, 51, 56, 134  
 Immorality, 45, 50, 51, 56, 134, 298, 379  
 Imperium in imperio, 71  
 Impressions, Florence, 406  
 — "Holy" Thursday, 262  
 — Italy, 407  
 — Naples, 385  
 Incidents, Pompeii, 378  
 Index, Congregation of, 120  
 Indifference, 45, 56  
 Indulged Chapels, 142  
 — Cross, 155, 162  
 — Fishing-rod, 228, 261, 316  
 Indulgences, 7, 86, 142, 325  
 Infallibility, 24, 119  
 Inhumanity to the dying, 82  
 Innocent III., 77, 203  
 — X. as the devil, 119  
 — XII., 116  
 Inquisition, 181, 203, 206, 394  
 — Awful crimes, 207  
 — Correspondent of *Presse*, 209  
 — Crimes denied, 204, 207

Inquisition—Ecclesiastical, 204  
 — Eye-witnesses, 207  
 — Florence, 387  
 — for Britain, 204  
 — *Fraser's Magazine*, 207  
 — in Rome, 203, 206  
 — inside the gates, 205  
 — Priest Mahoney, 211  
 — St Angelo, 310, 319  
 — still exists, 197  
 — Tortures, 210, 213  
 Inscriptions, Superstitious, 326  
 Intention, 289  
 Interdict, 115  
 Interior of a Popish Chapel, 66  
 Intolerance, 19, 38, 77, 89, 114, 183,  
 301, 319, 332, 414  
 Ireland and Adrian IV., 120  
 Irish Priest, Kissing, 229  
 Iron bars, Within, 127  
 — Virgin, 216  
 Irreverence, 297, 369, 396  
 Italian Freedom, 43  
 — Martyrs, 181  
 — Protestant Church, 136, 371  
 — Soldiers, 202, 222  
 Italians in America, 47  
 — reject Pope, 32  
 Italy and Vatican, 55  
 — Future of, 408  
 — hated by the Pope, 40

## J.

JAMES II., 117  
 — III., 118  
 Januarius, St, 350, 355  
 Jarvis, Dr, 144  
 Jesuits, 117, 180, 204, 220, 313  
 — Church, 180  
 — Parsons, 204  
 — Preaching, 220  
 Jews, 49, 287, 322  
 — baptized, 287  
 John Lateran, St, 77, 226, 285, 292  
 Joseph, Church of St, 142  
 — II., 116  
 Judas, 268  
 Julius II., 113  
 Jupiter—Child horrified, 218  
 — enthroned again, 106  
 — Lecture in front of, 282  
 — Meteoric iron, 108  
 — Temple of, 157  
 — Worship of, 108, 132, 218, 282  
 — — of, by Pope, 282

Justice, Administration of, 55  
 Justification, 81

## K.

KARL BLIND, 198  
 Kings, Rome under, 33  
 Kip, 91, 116, 118  
 Kissing cardinal's toe, 229  
 — Cross, 276  
 — Idolatry, 11, 109, 111, 126, 218  
 — Pope's stomach, 103  
 — Pope's toe, 102, 194

## L.

LADY defends idolatry, 279  
 Lang, Dr Marshall, 47  
 Last Judgment, 298  
 — Supper, 124, 299  
 — Table of, 79  
 Lateran councils, 77  
 — Museum, 318  
 — St John, 77, 226, 285, 292  
 Latin—dead, 67, 220  
 Leary, T. H. L., 106  
 Legends, Lying, 76, 80  
 Leo XI., 117  
 Leonardo da Vinci, 75, 125, 266, 272  
 Letter to *Scotsman*, 43  
 — Sir H. Campbell Bannerman, 334  
 Library, Vatican, 323  
 Lievre, A. Le, 36  
 Liguori, 112  
 Limerick, Bishop of, 40  
 Litany, 6, 137  
 Lord's Supper *versus* Mass, 124  
 Loreto, "A But and a Ben," 248  
 — a fraud, 247  
 — Devil's testimony, 251  
 — Flying, 240, 242  
 — House of, 51, 239  
 — Inside, 246  
 — Map of journey, 243  
 — Marble screen, 245  
 — Popes and, 249  
 — stands on nothing, 248  
 — The idol, 249  
 — worshipped, 244  
 Lothians and Italy, 13  
 Lotteries, 317  
 Loyola, St Ignatius, 117, 180, 266  
 Luke's paintings, 146, 175, 269, 328  
 Lunn, Dr, 119  
 Lustration of altar, 271

Luther on "Holy Stairs," 171  
— on Rome, 18, 88

## M.

MACAULAY, LORD, 34  
Machiavelli, 18  
M'Crie, Dr, 182  
Madonna and Child, 5, 118, 127, 181,  
185, 349  
— by Luke, 146, 175, 269, 328  
Maggiore, Church of, 174, 259, 267,  
291, 293, 316, 328  
Magician, 368  
Mahoney, Priest, 211  
Malice, Pope's, 30  
Maltese, 198  
Mamertine prison, 138  
— Aberdonian and, 143  
— Adventure, 138  
— indulgenced, 142  
Manger of Bethlehem, 175, 292  
Manning, Cardinal, 95, 105, 135  
— and immoral priests, 135  
Marcello, Church of S., 285  
Maria C. Sobieski, 117  
Mariolatry, 68, 75, 79, 112, 161, 167,  
185, 240, 265, 285, 314, 324, 345,  
366, 374  
Martini's Bible, 120  
Martyrs, Italian, 181, 183  
Mary, Comforter, 345  
— Immaculate, 314  
— on pagan pillar, 177  
— Queen of Angels, 167  
— saves from hell, 161  
Mary's Altars, 79  
— ascension, 75  
— Ball-dresses, 324, 344, 366  
Mass, 67, 123, 124, 129, 238, 346, 368,  
369, 371  
— Cannibalism, 370  
— Child mimics, 401  
— Contempt for, 336  
— Dry, 281  
— for the Dead, 396  
— High, 129, 289, 388  
— Irreverence, 396  
— Masquerade, 124  
— mimicked, 401  
— Miracle, 80  
— no mass, 281  
— no spectators, 388  
— Poison, 199  
— Pre-sanctified, 281  
— Procession, 391

Mass—Purgatory, 76, 346  
— Sacristan on the, 390  
— St Peter's, 129, 263, 289  
— sold, 69  
— Vestments, 287  
Massacre, St Bartholomew's, 175, 205,  
300, 305, 310, 311  
Matilda, Countess of, 115  
Mazzini on Rome, 19  
Medal, St Bartholomew, 311  
Meiklejohn, Prof., 305  
Meteoric Jupiter, 108  
Mezerai's *Hist. of France*, 307  
Michael Angelo, 118, 298  
— St, 319  
Middle Ages, 115  
Minerva, S. Maria, 265  
Minor orders, Ordination of, 287  
Miracles, 9, 68, 189, 316, 392,  
402  
— Altar table, 80  
— Loreto House, 239  
— Martyr's blood, 85  
— Sacristan on, 392  
— St Denis, 68  
— St Januarius, 350  
Miraculous idols, 6, 127, 181, 185, 189,  
325, 328  
— pictures, 175  
Miserere, 271, 284  
Modane, 3, 4  
*Modern Society*, 202  
Mohammedanism, 97, 313, 414  
Monasteries, 5, 48, 56, 71  
— confiscated, 383  
— Immoral, 50, 53, 134  
— Inside, 163, 235  
— Iron bars, 127  
Money, 69, 243, 250, 266, 274, 352,  
369, 388  
— Box, 69, 238, 248, 255, 268,  
276, 363, 388  
Monks, 50, 53, 71, 127, 134, 235, 259,  
371, 374  
— and four nuns, 127  
— Franciscan, 71  
— Funeral, 82, 383  
— Immoral, 134  
— Trick, 190, 336  
Monnetti, Prof., 61, 335  
Mont Cenis, 5  
Monuments in St Peter's, 111  
Moonlight fittings, 240  
Morgan, Lady, 97  
Moses, 191, 299  
Murders, 23  
— Papal, 20, 27

Murray, 108, 237  
 Museum—Lateran, 318  
 — Naples, 381  
 — Vatican, 203  
 Muzzled, The Pope, 283

## N.

NAOLANTUS, 13  
 Names, Pagan, 221  
 Naples, 341  
 — Antique, 352  
 — Bay of, 372  
 — Beggars, 342, 352, 367, 385  
 — Bible Society, 384  
 — Cathedral, 350  
 — Churches, 343, 358, 380  
 — Collections, 342, 367  
 — Colporteurs, Bible Society's, 384  
 — Confessional, 353, 365  
 — Convent scandal, 50  
 — Crucifix, 348, 367, 369  
 — Funeral, 383  
 — Houses, 380  
 — Idols, 343, 345, 357, 360, 368,  
 380, 381  
 — Impressions, 385  
 — Magician, 368  
 — Mariolatry, 366, 381  
 — Masses, 362, 369, 371  
 — — Cannibalism, 370  
 — — Irreverence, 369  
 — Monastery, 383  
 — Monks, 371, 383  
 — Museum, National, 381  
 — Nuns, 50, 374  
 — — Immoral, 384  
 — Octopodes, 384  
 — Paganism, 374, 376  
 — Pompeii, 373  
 — Presbyterian Church, 371  
 — Purgatory, 346, 361  
 — — Prelate exposes, 363  
 — Sabbath, 358, 372  
 — St Januarius, 350, 355  
 — Thorn, Invisible, 351  
 — Vaughan, Mgr. John S., 363  
 — Vesuvius, 341, 372  
 — Waxwork temples, 343, 349, 357,  
 367  
 National School, 61  
 Navarre, King of, 308  
 Nazareth, 240  
 New fire, 285  
 Nice, Second Council of, 13

Norfolk, Duke of, 60  
 — and bluejackets, 136, 197  
 Nude Idols, 265, 298  
 Nunneries, 5, 48, 56, 324, 374  
 — Attempt to visit, 178  
 — Immoral, 178, 374  
 Nuns, 50, 71, 134, 318, 324  
 — Immoral, 50, 374, 384  
 — in monastery, 127  
 — Pagan, 318  
 — Puseyite, 3, 131  
 — Smugglers, 3  
 — within iron bars, 324

## O.

OBELISK of Vatican, 85  
 Octopodes, 384  
 O'Dwyer, Bishop, 40  
 Offices and Mass, 123  
 Oil, Blessing, 263  
 Ordination of priests, etc., 287  
 Organs in St Peter's, 127  
 Orphanage immoral, 50  
 Outrages and murders, 27

## P.

PAGAN and Papal Rome, 16  
 — Pillar and Mary, 177  
 — Priests, altars and nuns, 317  
 — Temples rifled, 72, 79  
 Paganism and Popery, 137, 221, 298  
 — Unfallen, 87, 221, 232, 271, 315,  
 317, 374, 376  
 — Mariolatry, 374  
 Paintings, 146, 175, 269, 328, 371  
 Palaces, Papal, 77, 192, 193  
 Palm Sunday, 222  
 — trampled on, 224  
 — worshipped, 223  
 Pantheon and idols, 230  
 Papacy tried by Bible, 67  
 Papal rule, Dr Arnold, 34  
 — supremacy, 77, 79, 158  
 Pardon, Fishing-rod, 228, 261, 316  
 Parsons, the Jesuit, 204  
 Pascal candle, 285  
 Passion dramatised, 221, 226, 273  
 — Week, 221  
 Paul, 77, 92, 141, 160  
 — Heads, 78  
 — III., 112  
 Paul, Church of St, 72

- Paul's, St. of the Three Fountains, 76  
 Pease, Pilgrim and the, 270  
 Penances, 7, 170, 244  
 Penny-in-the-slot, 344, 565  
 People and Papacy, 57  
   — live, How, 57  
 Perversion of Britain, 233  
 Perversions, 233  
 Peter, 158, 160  
   — Altar, 78  
   — and Paul crowned, 51  
   — Chains, 190  
   — Chairs, 92  
   — Face on wall, 139  
   — Head, 78  
   — Idol, 106  
   — in Carcere, 141  
   — (Jupiter) adorned, 106  
   — Knees, 164  
   — Meteoric stone, 108  
   — never in Rome, 141, 153  
   — not the Rock, 122  
   — Pence, 120  
   — Tomb, 92  
   — Worship of, 105, 108, 132, 218, 282  
 Philippian jailor, 141  
 Phocas, 151, 231  
   — Column of, 151  
 Piazza of St Peter's, 83  
 Picture worship, 67, 314, 400  
 Pictures, Ludicrous, 316  
   — Miraculous, 175  
   — "painted by God," 400  
   — Vatican, 298, 316  
 Piety, Chapel of, 118  
 Pilate, 268  
 Pilate's House, 80  
   — Stairs, 168, 226, 268  
 Pilgrim and Pease, 270  
 Pillar of Flagellation, 254  
 Pisa, 11  
 Pius, V., 205, 305  
   — VII., 120  
   — IX., 135, 348  
 Poisoned, Mass, 199  
 Political parties, 44  
 Politics and religion, 41, 59  
 Pompeii, 373  
   — Brothels, 374, 384  
   — Idols, 375  
   — Idols, Winking, 375  
   — Immoral, 379  
   — Incidents, 378  
   — Museum, 381  
   — Nunneries, 374  
   — Paganism and Popery, 374, 376  
   — Remains, 382  
 Pompeii—Temples, 376  
   — Vesuvius, 380  
   — Victims, 377  
 Pompey's statue, 185  
 Pontifex Maximus, 99  
 Pontifical Mass, 273  
 Poor and Rich, 82, 381  
 Pope and Anarchists, 39, 40  
   — and Italy, 44, 55, 202  
   — and the Poisoner, 199  
   — anti-Christ, 74, 98, 103, 192, 199,  
     315, 318, 324  
   — Arbiter, 59  
   — Armenians and, 311, 414  
   — Army, 413  
   — Attempt to see, First, 128  
     — Second, 201, 202  
   — Bible *versus*, 340  
   — British bluejackets, 136, 194  
   — Embassy, 57  
   — Carriages, 323  
   — carried on high, 98  
   — Coach and six, 193  
   — Coronation, 100  
   — Deification of, 105  
   — described by Bishop of Limerick, 40  
   — draws in his horns, 73  
   — equal with Christ, 24  
   — exalted above wafer, 195, 315,  
     318  
   — Ghost, 41  
   — Glorifying, 192  
   — God on earth, 102, 199  
   — Government, 40  
   — Idolater, 282, 323  
   — Impostor, 134  
   — Italian soldiers, 202  
   — Jupiter, 282  
   — Kissing toe, 102, 194  
   — murders Italians, 20, 27, 320  
   — muzzled, 283  
   — out of Rome, 164  
   — "persecuted," 41, 94  
   — Portraits, 76  
   — Powerful sovereign, 58  
   — Pretender and rebel, 39  
   — Priests and, 45  
   — Prisoner, 41, 94  
   — Quirinal Palace, 193  
   — Rebel, 39, 40  
   — rejected by Italians, 32  
   — Rome worse under the, 33  
   — St Bartholomew's Massacre, 175,  
     301  
   — Soldiers, 128, 201, 413  
   — Throne, 298  
   — Triple crown, 102

Pope, Women and, 300  
 — Worship of, 98, 100, 103  
 — worships old Jupiter, 282  
 Popery and crime, 35, 54, 55  
 — and poverty, 178  
 — and the ignorant, 91  
 Popish Chapel, Interior, 66  
 Popolo, Church of, 267  
 Population of Rome, 33  
 Porta Pia, 16  
 "Portrait by God," 400  
 Portraits of Popes, 76  
 Poverty and Popery, 178  
 Prayer to Gregory I., 234  
 Prayers for the dead, 396, 399  
 — in Latin, 67  
 — Vain repetition of, 68  
 Preaching, 130, 220, 228, 274  
 — Antics, 130, 225, 228  
 — Jesuits, 220  
 — to fishes, 527  
 Presbyterian Church, 136, 371  
 Pressede, Church of St, 251, 267  
 — in a well, 251  
 Pretender, Pope or, 39  
 — The, 117  
 Priesthood immoral, 134  
 — Italian, 18, 45, 50  
 Priestly beggars, 180  
 Priests and army, 42  
 — and churches, 51  
 — and monks, 71  
 — atheists, 135  
 — Beggars, 180  
 — Devout, 231  
 — Immoral, 51, 134  
 — in Rome, 134, 317  
 — Ordination of, 287  
 Primitive Christianity, 24  
 Printing, 26, 365  
 — Office, Pope's, 333  
 "Prisoner," Pope a, 41  
 Processions, 53, 222, 264, 332, 383, 391  
 Prochet, Pastor Dr, 44  
 Proselytising, 45  
 Protestant Churches, 28, 402  
 Protestantism in Rome, 47  
 Purcell and immorality, 135  
 Purgatory, 7, 76, 79, 142, 228, 346, 361  
 — Prelate exposes, 364  
 — Representation of, 346, 361  
 Puseyite nuns, 3

## Q.

QUIRINAL PALACE, 193

## R.

RAILWAY journey, 4  
 Raising the wind, 336  
 Rampolla, Cardinal, 30  
 Rebel—Pope a, 39, 40  
 Rebels, Papists, 33, 71, 196  
 Reflections on Florence, 406  
 — Good Friday, 277  
 — Holy Thursday, 272  
 — Italy, 407  
 — Naples, 385  
 Regeneration, Baptismal, 286  
 Relics, 8, 9, 76, 78, 80, 121, 132, 164,  
 173, 175, 235, 237, 251, 262,  
 326, 329, 350  
 — exposed, 247, 253, 299  
 — S. Cross of Jerusalem, 329  
 — S. Francesca, 164  
 — S. Gregory, 235  
 — S. Lateran, 77, 80, 292  
 — S. Maggiore, 291  
 — S. M. in Campitelli, 237  
 — S. Naples, 350  
 — S. Paul's, 76  
 — S. Peter's, 121, 132, 262, 265, 291,  
 326  
 — S. Pressede, 251  
 — S. Sebastian, 235  
 — Scala Santa, 168, 173.  
 — Turin, 8, 9  
 Religion and Politics, 42  
 Religious indifference, 45  
 Remains, Pompeii, 382  
 Repairing images, 338  
 Resurrected wafer, 280  
 Resurrection burlesqued, 280  
 Revenge, Papal, 115  
 Rich and poor, 381  
 Ritualism, 124  
 Ritualists in Rome, 31, 136  
 — Scotch, 47, 124, 297, 316, 376  
 Robbers, 23  
 Robertson, Dr Alex., 247, 249  
 Rock, Peter not the, 122  
 Romans reject Pope, 32  
 Rome, 14  
 — Ancient, 37  
 — Capital, 36  
 — Churches, 70  
 — Dregs of mankind, 23  
 — Popes v. kings, 17, 70  
 — Present condition, 33  
 — Protestant Churches, 28, 31

Rome—Ritualistic Church, 31  
 — Streets, 70  
 — worse under Popes, 33  
 Romish Rites, Foyes, 100  
 Rosary, 68  
 Rosebery, Lord, 313  
 Ruskin on Priests, 134  
 Russian intolerance, 311

## S.

SABBATH in Naples, 358, 372  
 — Rome, 129  
 Sacraments, validity of, 289  
 Sacrificial robes, 126  
 Sacristans, 390, 392  
 Sacristies, St Peter's, 126  
 St Angelo, 33, 231, 310, 319, 329  
 — Bridge of, 83  
 — Castle of, 310, 319  
 St Anthony, 256  
 St Bartholomew Massacre, 175, 205,  
 300, 305, 311  
 — Medal, 311  
 — Pope approves, 310  
 — Pope gives thanks, 310  
 St Bridget, 75  
 St Bruno, 119  
 St Cross of Jerusalem, 329  
 St Denis, 68  
 St Dominick, 112, 387  
 St Francis, 113  
 St Ignatius Loyola, 117, 180, 266  
 St Januarius, 350, 355  
 St John Lateran, 77, 226, 285, 292  
 St Liguori, 112  
 St Maria d'Ara Coeli, 145  
 — di Loreto, 239  
 — d'Victoria, 272  
 — in Campitelli, 230  
 — Maggiore, 174, 259, 267, 291, 293,  
 316, 328  
 — Sopra Minerva, 265  
 St Michael, 119, 299  
 St Paul (*see* Paul)  
 — of Three Fountains, 76  
 St Peter (*see* Peter)  
 St Peter's—  
 — Altar, Washing, 271  
 — Baptism, 219  
 — Beggars, 126  
 — Chair of St Peter, 92, 95, 97  
 — Chapel of Piety, 118  
 — Child and Jupiter, 218  
 — Choir Chapel, 92,  
 — Collection, 130

St Peter's—Column, St, 119  
 — Confessional boxes, 92  
 — Cost of, 86  
 — Cross, 118  
 — Crucifix, 118  
 — Curtains, Door, 88  
 — Doors, Bronze, 87  
 — Easter Sunday, 289  
 — Exterior, 83, 86  
 — Heathen bronze doors, 87  
 — — Temple, 89  
 — High Altar, 91  
 — — Mass, 129, 289  
 — Inscriptions, 326  
 — Interior of, 88, 91  
 — Jupiter, 106, 108, 132, 218  
 — Lustration of altar, 271  
 — Madonna, Miraculous, 127  
 — Miracle of Martyrs' Blood, 85  
 — Miserere, 271, 284  
 — Monuments, 111  
 — Never filled, 92  
 — Obelisk, 85  
 — Offices and Mass, 123  
 — Organs, 127  
 — Palace and monument, 89  
 — Palm Sunday, 222  
 — Peter, St, Idol, 106, 108, 132, 218,  
 282  
 — Piazza of, 83, 85  
 — Piety, Chapel of, 118  
 — Porta Santa, 87  
 — Preaching antics, 130  
 — Relics, 121, 132  
 — Reredos, Colossal, 92  
 — Sacristies, 126  
 — Sistine Chapel, 116, 295  
 — Stuarts, 117  
 — Superstitious inscriptions, 326  
 — Swiss Guard, 200, 413  
 — Tenebrae, 271, 284  
 — Tomb of Peter and Paul, 92  
 — Tribune and Pope's throne, 92  
 — Washing altar, 271  
 St Pressede, 251  
 St Sebastian, 159  
 St Veronica, 8, 121, 262, 326  
 Saints, Heathen gods, 91  
 — Sacristan on, 392  
 — The beggar 155  
 — Worship, 234  
 Sala Regia, 300  
 Salisbury, Lord, 313  
 Sallust, 138  
 Salvation free, 2, 67, 81, 348  
 Santa Casa, 51, 239  
 Saturday, "Holy," 285

Scala Santa, 168, 226, 268  
 Schools, 42, 45, 52, 54, 57, 61  
 — Scotch, 46  
 — Visit to National, 61  
 Scotch Episcopalians, 124  
 — Lady, 392  
*Scotsman*, Letter to, 43  
 Scottish Church Society, 123  
 Sebastian, Church of S., 235  
 Sects, Evil of, 336  
 Self-torture, 170, 226  
 Sepulchres—Holy Thursday, 266  
 Seymour, Pastor H., 32, 254, 279, 283  
 Show, Tearing down, 282  
 Sicily, Troubles in, 45  
 Silvagni, David, 27  
 Simon Magus, 164  
 Sins and fishing-rod, 228, 261, 316  
 Sistine Chapel, 295  
 — Frescoes, 299  
 — Last Judgment, 298  
 — St Bartholomew Massacre, 301  
 Sixtus I., 192  
 Smiles—The Huguenots, 307  
 Snorer silenced, 10  
 Sobieski, Maria C., 117  
 Soldiers, Italian, 202, 222  
 — Pope's, 128, 201, 413  
 Solomon's Temple, 119  
 Sovereign, Pope or, 58  
 Spectacular, 88, 91, 221  
 Stations of Cross, 163  
 Statistics of crime, 35  
 Streets of Rome, 70  
 Stuarts, 117  
 Students in Rome, 71  
 Substitute, Penance by, 270  
 Sun worship, 285  
 Superstition, 49, 82, 110, 326, 336  
 Supremacy, Papal, 77, 153  
 Sweden, Christina of, 116  
 Swiss Guard, 200, 413

## T.

TABERNACLE—Wafer-prison, 67  
 Table of Gregory I., 235  
 — of Last Supper, 79  
 Te Deum, 310  
 Temple despoiled, 72  
 Temporal power, 24, 36, 38  
 — to be restored, 43  
 Tenebrae, 259, 271, 284  
 Theatricals, 220  
 Thomas, Pastor, 49, 261, 305

Thorn, Invisible, 351  
 Three hours' agony, 283, 285  
 — Taverns, 156  
 Thuanus, Historian, 310  
 Thursday, Holy, 262  
 Tiara not triple, 79  
 — refused by Bruno, 119  
 Toasting the Pope, 196  
 Tonsure, 287  
 Tortures of Inquisition, 210, 213  
 — Crucifixion, 214  
 — Iron Virgin, 215  
 — Pulley, 321  
 Townsend, Dr G., 19, 89  
 Tradition v. Bible, 339  
 Trajan's Column, 137  
 Transubstantiation, 79, 80, 98, 199  
 Treachery, 305  
 Treason, Papal, 116, 196  
 Trent, Council of, 12  
 Tribune and Pope's throne, 92  
 Turin, 5, 122  
 Turk and St Paul's, 73  
 Turkish massacres, 312, 414  
 Tyranny, Papal, 19, 38, 40, 77, 89, 114.  
 183, 301, 414

## U.

ULLATHORNE, ARCHBISHOP, 95  
 Unity, 215  
*Universe*, 314  
 Urban VIII., 112, 115, 231

## V.

VALIDITY of sacraments, 289  
 Vatican, 33, 86  
 — and Government, 55  
 — Attempts to enter, 128, 200  
 — Bluejackets at, 194  
 — Britain and the, 58  
 — Decrees, 196  
 — Gallery and pictures, 316  
 — Gardens, 203  
 — Last Judgment, 298  
 — Library, 323  
 — Ludicrous pictures, 316  
 — Museum, 203  
 — Obelisk of the, 85  
 — Palace, 192  
 — Printing office, 333  
 — Prisoner of the, 94  
 — Sistine Chapel, 295  
 — Women in, 52

Vaughan, Cardinal, on Peter's Chair, 96  
 — Mgr. John S., 363  
 Venice, 241, 336  
 — Wafers and monks, 336  
 Veronica's towel, 8, 121, 262, 326  
 Vespers, 316  
 Vestal virgins, 158  
 Vestments, Priestly, 287, 290  
 Vesuvius, 341, 372  
 Victims, Pompeii, 377  
 Virgin and Child, 175  
 — Ascension of, 75  
 — greater than God, 112  
 — Images of, 146, 343, 349, 357, 367, 387  
 — Mother of God, 5  
 Visiting the sepulchres, 266  
 Votive offerings, 188

## W.

WAFER miracle, 9  
 — Worship, 103

Wafer-god a Poisoner, 199  
 — Cannibalism, 370  
 — Funeral of, 263  
 — Miracle, 80  
 — raising the wind, 336  
 Waldensian Church, 47, 49, 77, 407  
 Washing altar, 271  
 Washing the feet, 266  
 Water, Blessing, 286  
 Waxwork temples, 343, 349, 357, 367, 387, 403  
 Wednesday, Holy, 259  
 Week, Holy, 221, 259  
 Wey, Frances, 82  
 White, Henry, 310  
 Winding-sheet—Relic, 8  
 Wiseman, Cardinal, 95, 108, 207  
 Women in the Vatican, 52, 300  
 Worship of Loreto House, 244  
 — Images, *see* Idols  
 — Palms, 223  
 — Popes, 98  
 Wylie, Dr, 21

THE END.

89006119291



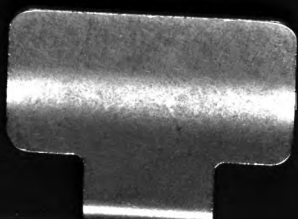
b89006119291a











89006119291



b89006119291a